

# THE CRITICAL REVIEW,

For the Month of *January* 1759.

## ARTICLE I.

*The modern Part of an Universal History, from the earliest account of time. Compiled from original writers. By the authors of the antient part. Vol. I. II. III. 8vo. Price 6s. each volume. Millar.*

**A**T length the long expected first part of the Modern Universal History hath made its appearance, after many people had begun to despair of seeing that work brought to perfection. Indeed, the undertaking is in itself so various, vast, and extensive, attended with such difficulties and expence, that we ought rather to wonder at its being executed at any rate, than be surprized to see it so long delayed. When one considers the diversity of the subject, the obscurity in which the history of so many nations is involved, the variety of languages under which it is concealed, the infinite number of books from which this work is compiled, the pains and attention necessary to collect and collate these materials; the performance will be found altogether stupendous. We are astonished, when we reflect that a set of private booksellers could be found to engage in such an enterprize; and still more amazed, that they should find authors to execute their plan with any degree of uniformity and precision. Let it then be remembered, for the honour of the undertakers, that they have atchieved a work not unworthy of the most eminent and learned academy that ever flourished in Europe; that they have extracted the essence of all that has been written on the subject; and produced one composition, that, in some measure, has rendered all other histories extant, useless and unnecessary. The Antient and Modern  
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Universal History, is in itself a complete library, calculated for the conveniency of those who have neither time, nor inclination, to read every individual book from which this is compiled; who perhaps know not where to find those books, or if they did, can neither read nor purchase them.

The work before us begins with the life of the impostor Mohammed, which is followed by the history of the caliphs his successors, carried down as far as the reduction of Bagdat, and the abolition of the caliphate by the Tartars, in the 656th year of the Hejra, being the year of Christ 1258. The author has not, like other historians, copied his materials from the translators of translations: he has had recourse to the fountain-head of intelligence; to the original records of the Arabian historians; insomuch that the materials of the work have been extracted, almost intirely, from oriental writers. As *Erpenius's* Latin version of *Al Makin* ends with the 512th year of the Moslem æra, and *Abul Faraj's* epitome is too concise and jejune with respect to the history of the Arabs, our author, in order to supply these defects, has, by the assistance of Dr. *Hunt*, professor of Hebrew and Arabic in the university of Oxford, inserted a translation of *Ebn Shohnab's* annals, from the 512th to the 656th year of the Hejra, extracted from a manuscript in the possession of that learned gentleman. The obscure parts of these annals are illustrated by extracts from the unpublished part of the *Târîkh al Moslemin* of *Al Makin*. He has likewise inserted in the body of this history, the *Cambridge Chronicon Siculum*, which contains a great number of particulars relating to the Arab-affairs in Sicily. He has, moreover, transferred into his performance, the substance of some curious manuscript notes upon *Abu'l Faraj*, and extracts from *Mojiro'ddin al Hanbali*, the author of the Persian chronicle, together with the ingenious explications of all those earlier Arabic coins, found near *Stegen* on the coast of the Baltic in the year 1722, and afterwards published at *Leipsick*. Besides, this history is interspersed with notes critical, philological, and explanatory, relating not only to the genius, government, religion, language, learning, customs, and manners of the Arabs and their neighbours, but likewise to almost every other branch of oriental literature.

We had lately occasion to take notice of a history of the Arabs by M. de *Marigny*, who, though an entertaining writer, appears to be ill-informed, and intirely ignorant of the oriental tongues; so that he was obliged to depend upon the translations and compilations of other men. The author of the work now before us, accuses him of being superficial and  
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inaccurate; with having blindly copied all the mistakes of *D'Herbelot*, and with being grossly erroneous in the orthography of the Arab proper names: but he moreover charges the French author with an illiberal partiality, much more scandalous and inexcusable. *Marigny* makes honourable mention of his two countrymen, *D'Herbelot* and *Renaudot*, to whom he has been obliged for great part of his materials; but he says not a word of the learned Mr. *Ockley*, from whose history of the Saracens he has transcribed the greatest part of his first and second volumes. It must be owned that the French, with all their boasted politeness, are more than any other nation under the sun, influenced by such illiberal motives, arising from a low, mean-spirited, despicable jealousy, or rather envious aversion. We could give numberless instances of their ungenerous, unjust, and shameful omissions, with respect to the great and learned men whom England has produced; and we hardly remember one French author whom we can exempt from this imputation, except the baron de Montesquieu, and M. de Voltaire, who have, generally speaking, written like gentlemen, concerning the remarkable individuals, the constitution, and the manners of this nation.

The history of the modern Arabs is a subject the more curious, as that wonderful people, during this period, eclipsed all other nations in arts, as well as arms. They engrossed all the learning of those ages, and even preserved many Greek performances, by translating them into their own language. By their surprising conquests they raised a vast empire, which served as a foundation to those of the East that subsist even at this day, namely, the Turks, Tartars, Persians, and Moguls, who derived from the Arabs their religion and policy, their civil, as well as their sacred institutions.

As a specimen of the execution of this work, we will present our readers with our author's account of *Mohammed's* night-journey to heaven.

‘ Mohammed lying in the open air between the mountains  
‘ of Al Safâ and Merwâ, in the neighbourhood of Mecca, ac-  
‘ cording to the tradition of Abu Horeira, was one night ac-  
‘ costed by the angel Gabriel, and another heavenly spirit with  
‘ him. Gabriel, if we will believe Al Jârûd, opened Moham-  
‘ med's heart, wrung out the black drop, or seed of original  
‘ sin, washed and cleansed the same, filled it with wisdom and  
‘ faith, and then put it into its proper place, out of which he  
‘ had taken it for the more expeditious and convenient perfor-  
‘ mance of that operation. Afterwards Gabriel, with seventy



pair of wings expanded from his sides, according to some,  
 brought to our apostle the beast Al Borâk, which, say the  
 Mohammedans, was the beast the prophets used to ride, when  
 they were carried from one place to another, upon the exe-  
 cution of any divine command. Mohammed describes this  
 animal to have been as white as milk, to have resembled an ass  
 as well as a mule, and to have been of a size something less  
 than the latter, but larger than the former. According to  
 the tradition of Abu Horeira, the face of Al Borâk was like  
 that of a man, and his jaws like those of a horse. His eyes  
 shone with as great a lustre as the stars would do, were they  
 enlightened by the solar rays, and he had two wings resem-  
 bling those of an eagle. The Moslems also pretend, that he  
 was endued with a rational soul; so that he could hear, rea-  
 son, and understand, tho' he was destitute naturally of the  
 faculty of speech. He could move with such surprising velo-  
 city, that he was able to pass from one place to another as  
 quick as lightning; from whence he received the name of  
 Al Borâk, which denotes *lightning*, or rather *the author of light-  
 ning, the thunderer*, in the Arabic tongue. At Mohammed's  
 approach, he kicked with great force, and would not suffer  
 the prophet to mount him. Upon which, Gabriel imme-  
 diately interposed, and addressed himself to the beast in the  
 following terms: "Stand still (said he) O Borâk, and be obe-  
 dient to Mohammed, for a greater favourite of God than  
 he is never got upon thy back." "To which Al Borâk re-  
 plied, "Did not Ibrahim, O Gabriel, the friend of God, ride  
 upon me, when he went to pay a visit to his son Ismael? Per-  
 haps, Gabriel, this is the mediator, intercessor, and the au-  
 thor of the new religion, whose fundamental article is *THERE  
 IS NO GOD BUT GOD*." "To this Gabriel answered—"Stand  
 still, O Borâk, stand still, this is Mohammed the son of Ab-  
 d'allah, the chief of the sons of Adam, the first amongst the  
 prophets and ambassadors, and the seal of them all; his  
 tribe is settled in Yaman, and his religion orthodox; all  
 men, through his intercession, hope to enter paradise; at  
 his right hand is paradise, and at his left hell-fire; whoever  
 professes his word to be true will enter paradise, but who-  
 ever accuses him of a lie will be thrust into hell." "To this  
 Al Borâk returned, for God had enabled him to speak on  
 this occasion, "O Gabriel, I adjure thee, by the friendship  
 and alliance between thee and Mohammed, to prevail upon  
 him to admit me into paradise, by his intercession, in the  
 day of the resurrection." "The prophet hearing this, said  
 to him,—"Stand still, Borâk, through my intercession thou  
 shalt be with me in paradise." "Upon which the beast pre-  
 sently



“ sently came to him, took him on his back, and carried him  
“ through the air to Jerusalem in the twinkling of an eye.”

‘ He no sooner arrived there than he went to the temple,  
‘ where he found Ibrahim, Musa, and Isa, that is, Abraham,  
‘ Moses, and Jesus, with a great number of the prophets and  
‘ saints, who all saluted him, and immediately went to prayers  
‘ with him. After which, Gabriel and he ascended a ladder of  
‘ light, which they found ready fixed for them, and left Al Bo-  
‘ rāk upon the sacred spot till their return. Then they pro-  
‘ ceeded directly to the *first heaven*, where, upon their arrival,  
‘ Gabriel knocked at the gate, and having informed the porter  
‘ who he was, as also that he had brought Mohammed, the  
‘ friend of God, with him, by the divine command, it was in-  
‘ stantly opened. This gate he describes to be of a prodigious  
‘ size. The *first heaven*, he likewise tells us, consisted intirely of  
‘ pure silver, and that he there saw the stars hanging from it by  
‘ chains of gold as large as Mount Noho, near Mecca in Ara-  
‘ bia; and that in these stars the angels keep guard, to hinder  
‘ the devils from approaching too near, or prying into the ac-  
‘ tions, and overhearing the discourse, of the inhabitants  
‘ of heaven, in order to tempt them. When Mohammed first  
‘ entered this heaven, he saw an old decrepit man, according  
‘ to the same tradition, who called him the best of sons,  
‘ and the best of prophets. This venerable person, as he  
‘ learned from Gabriel, was our first father of Adam, who  
‘ then, say certain of the Moslems, recommended himself to  
‘ his prayers. He also saw, as some pretend, an infinite number  
‘ of angels of all manner of shapes; and amongst those who  
‘ appeared in the forms of birds, a cock as white as snow, of  
‘ so prodigious a size, that with his head he touched the *second*  
‘ *heaven*, though this was five hundred years journey distant  
‘ from the *first*, according to the usual computation of travellers  
‘ in the East. Nay some affirm, that the head of this cock  
‘ reached up, through all the *seven heavens*, as far as the throne  
‘ of God, which is above seven times higher. His wings are  
‘ represented as adorned with carbuncles and pearls, and as ex-  
‘ tended, when he pleases, towards the East and West, at a dis-  
‘ tance proportionable to his heighth. The angels appearing  
‘ in the shapes of animals, as Gabriel informed the prophet,  
‘ intercede with God for all those living creatures on earth that  
‘ they resemble; those in the form of men for men, those in  
‘ the form of beasts for beasts, and those in a shape similar to  
‘ that of birds for birds. The angel above-mentioned, ac-  
‘ cording to Mohammed, is the representative of the cocks, and

every morning joins with God in singing an holy hymn by his crowing, which is so loud that all the inhabitants of heaven and earth, except men and fairies, can hear it, and then all the other cocks, both material and immaterial, crow also. We likewise learn from Al Termedi, that, at the approach of the day of judgment, the great white cock in the *first heaven* shall be commanded to draw in his wings, and cease crowing, which shall be a sign that that day is at hand, to all beings, but men and fairies, who having been before deaf to his crowing, shall not then be sensible of his silence. The Mohammedans believe, that there are three voices which God always hears; the voice of him that is constant in reading the Korân, the voice of him that prayeth early every morning for the pardon of his sins, and the voice of this great cock, which they think is ever most acceptable to him. Some pretend, that, according to a tradition derived originally from Mohammed, the *first heaven* consists of a thin subtle vapour, called the firmament, and that the celestial space occupied by this vapour, throughout the vast extent of it, is full of angels and superior intelligent beings, some of whom profoundly inclined themselves, and others prostrated themselves, by way of adoration, before Mohammed. The chief of these were, as is hinted by the same tradition, Michael and Asmael, who treated Gabriel and Mohammed with the highest marks of distinction.

From the *first heaven* they advanced to the *second*, into which they were admitted, and met with the same salutation as before. We are not informed of what happened to them during the course of their ascent; but only that this heaven is about five hundred years journey distant from the former, according to the celerity and method of travelling here on earth. The *second heaven* consists of a sort of iron, says the tradition, called Maun. Here Mohammed is said first to have met with Noah, who rejoiced much at the sight of him, recommended himself to his prayers, and afterwards with Isa and Yahya, that is, Jesus and John, who both welcomed him to that place, and stiled him the best of men, and the best of prophets. But the author of the book called Agar, differs from the tradition, or narration, of Abu Horeira, in the point before us. For he places John in the *sixth heaven*, and Jesus in the *seventh*, or the highest of all. Here Ibrahim, or Abraham, has by the same author a place likewise assigned him. It may not be improper to observe, that this writer, though a Moslem, seems to intimate, that Mohammed acknowledged himself

himself to be inferior to Christ; which he did, as Mr. Gagnier justly remarks, in order to flatter the Christians. For the true, or orthodox, Moslems, consider our Saviour as a creature, and Mohammed at the same time as scarce inferior to God himself, and derive the word Mohammed from the divine name Mahmud. Some authors relate, that the substance of the *second heaven* was pure gold; and that the prophet saw twice as many angels there as in the *first*, and, amongst them, one of so prodigious a size that his head reached even to the *third heaven*. Al Bokhâri agrees with Abu Horeira in assigning Jesus and John a place in the *second heaven*, and Abraham one in the *seventh*.

Gabriel and Mohammed being arrived at the *third heaven*, met with the same reception there as before. This heaven, say some of the Mohammedan writers, was almost intirely formed of precious stones; though others make it to have consisted of a sort of iron called Zaitun. Amongst the wonderful creatures of God that Mohammed saw here, there was a great angel, called *The faithful of God*, who had an hundred thousand other angels under his command. Some pretend that this angel was of so prodigious a size, that the distance between his eyes was equal to seventy thousand days journey, according to our rate of travelling here on earth. But here, as Dr. Prideaux observes, Mohammed was inconsistent with himself, since the distance between a man's eyes is in proportion to his heighth, as one to seventy-two; so that, according to this computation, the angel's heighth must have been near fourteen thousand years journey, which is almost four times as much as the distance between the highest heaven and the earth: wherefore this angel could not have stood within any one of the heavens. He had a large table before him, in which he was continually writing some words, and blotting out others. Besides the former appellation, as Mohammed learned from Gabriel, he had another, viz. *The angel of death*. On the table here mentioned he is constantly employed, according to Gabriel, in writing the names of all that are to be born, computing the days of their lives, and blotting out those names, as he finds the persons to whom they belong to have completed the numbers of days assigned them. And, added Gabriel, whenever any name is erased, the person to whom it belongs immediately dies. Then Mohammed and his guide were saluted, continues the tradition, in a most friendly manner, by David and Solomon. To these Abulfeda and Al Bokhâri add Joseph; but tell us not whether he was



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the patriarch of that name, or the husband of the Virgin Mary, the mother of our Lord. At last having performed their devotions amongst the angels, after the manner of Abraham, the well-beloved of God, with two inclinations, they retired, and without delay set out for the *fourth heaven*. It must be remembered here, that the *third heaven* is about five hundred years journey, if we will give any credit to Abu Horeira's narration, from the *second*; as also that Gabriel and Mohammed traversed this immense quantity of space in about an hour's time.

Upon their arrival at the *fourth heaven*, they were admitted and received as before. Here Gabriel introduced Mohammed to Edris, or Enoch, according to Abulfeda; or, as others will have it, to Joseph, the son of Jacob. This person felicitated the two travellers, after their entrance, in the same manner that others had done before. The *fourth heaven*, if some of the Moslem writers may be credited, was made of a fine kind of silver, called Zohari; or, as others say, of emeralds. In this heaven he saw a vastly larger number of angels than in the former, and, amongst them, one so very tall that he reached from the *third heaven* to the *fourth*, which was also five hundred years journey. This angel, as the apostle learned from Gabriel, spent his time in weeping, and making great lamentations; which was occasioned by the sins of men, and the destruction which they thereby voluntarily bring upon themselves. Some Moslems also pretend, that Mohammed saw here another angel, seated on a throne of light, with a vast number of inferior spirits attending him on his right hand and on his left, and always ready to execute his orders, whose head reached to the *seventh heaven*, and his feet to the *seventh earth*. For the Mohammedans believe, that the number of earths corresponds with that of the heavens. After having performed their devotions with the number of inclinations used by Abraham, Gabriel and Mohammed took their leave, and made the proper dispositions for proceeding on their journey to the *fifth heaven*.

Here they were admitted, as soon as they made themselves known to the porter, without any difficulty at all; and, after their admission met with Aaron, according to Abulfeda, who congratulated them on their arrival. This heaven also is about five hundred years journey distant from the preceding, and consists, as the tradition says, of an extremely pure sort of gold, called, from its fineness and purity, Al Safia; or, as others

others will have it, of adamant. Some pretend, that Moses found Mohammed here, and recommended himself to his prayers; as also Edris, or Enoch, who paid him uncommon honours. They also relate, that the fire of God's wrath is reserved for obdurate offenders, and particularly the wicked Arabs, in this place; and mention other particulars relating to it, that merit not the least attention.

In the *sixth heaven*, if we will believe Abulfeda, Mohammed met with Moses, who called him his brother, but wept at the sight of him. The reason he gave for which was, because a boy, as he said, was sent after him, that would be instrumental in bringing more individuals of the nation to which he belonged to paradise, than there were Israelites or Jews in that happy region. 'This the Arabs interpret of their prophet and themselves. Some assert, that Gabriel and Mohammed found John the Baptist in the *sixth heaven*; and that he recommended himself to the prayers of the Arab prophet. We are also told, that this prophet saw many more angels in the *sixth heaven* than in the *fifth*, and in the *fifth* than the *fourth*. The matter of the *sixth heaven*, according to Mohammed's description of it, say some of the Moslems, was a precious stone, called Al Hâfala, that is, *the clear and transparent*. It ought to be remarked, that Al Bokhâri agrees with Abu Horeira in his relation of some of the circumstances attending the interview between Moses and Mohammed.

From the *sixth heaven* Gabriel and the pretended apostle of the Arabs ascended into the *seventh*, which, say some of the Moslem traditions, was composed intirely of *divine light*; or, as others assert, of a *red hyacinth*, called *Al La'ama*. Some affirm, that Mohammed observed here an angel that was the largest of all God's creatures, and had seventy thousand heads, every one of which had seventy thousand faces, every one of which had seventy thousand mouths, every one of which had seventy thousand tongues, every one of which spoke seventy thousand languages, with all which he was continually celebrating the praises of the Almighty. Here Mohammed had an interview, according to Al Bokhâri, and some traditions of great authority amongst the Moslems, with a venerable old man, seated on a throne of light, fixed to the house Al Ma'mûr, who, as Gabriel informed him, was Abraham, the father of the faithful, and the friend of God. Abraham treated him with the same respect that he had met with

' with in every one of the inferior heavens ; after which, he  
 ' was elevated to the lote-tree, beyond which there was no pas-  
 ' sing. This tree, say the commentators, stands in the *seventh*  
 ' *heaven*, on the right hand of the throne of God ; and is the  
 ' utmost limit, beyond which the angels themselves must not  
 ' pass ; or, as some rather imagine, beyond which no crea-  
 ' ture's knowledge can extend. The Korân seems to intimate,  
 ' that what was under this tree, when Mohammed saw it, ex-  
 ' ceeded all number and description. Some suppose the whole  
 ' host of angels worshipping beneath it, and others the birds  
 ' sitting on its branches, to be intended in the passage of that  
 ' book here referred to. This tree, called by the Arabs Sedra,  
 ' or Sedrat, as Abulfeda from the narration of Al Bokhâri re-  
 ' lates, bears fruits that resemble the water-pots of Hajr, and  
 ' leaves like the ears of elephants. The fruits are sweeter than  
 ' either milk or honey, and one of them, according to the tra-  
 ' dition of Ebn Abbâs, who received it immediately from Mo-  
 ' hammed himself, is sufficient to sustain all God's creatures, if  
 ' they were assembled in the *seventh heaven*. Here the pre-  
 ' tended apostle saw four rivers, says Al Bokhâri ; the two in-  
 ' terior of which run in paradise with great rapidity, and the  
 ' two exterior are the Nile and the Euphrates. The source  
 ' of these, or the fountain from whence they spring, is under  
 ' the tree Sedrat, and named in the Koran Salsabîl. At this  
 ' fountain the angel Gabriel left Mahommed, and was succeeded  
 ' in his post of guide to the apostle by another angel, who went  
 ' under the name of Israfil, and informed the Arab prophet, ac-  
 ' cording to Abu Horeira, that the four rivers here mentioned  
 ' were called Al Cawthar, the Nile of Egypt, Sihân, and Ji-  
 ' hân ; and that they all ran from the aforesaid fountain, situ-  
 ' ated under the throne of God. With regard to the house  
 ' Ma'mour, or Ma'mûr, that is, *visited*, it was visited daily, says  
 ' the foregoing tradition, by seventy thousand angels ; from  
 ' which circumstance it seems to have received its name. The  
 ' form of it was in all respects similar to the Al Harâm, or sa-  
 ' cred temple at Mecca ; and should it at any time fall from the  
 ' *seventh heaven*, it would, as some of the Moslems believe, fall  
 ' perpendicularly upon this temple. Mohammed related, that  
 ' it was built of *red hyacinths*, and adorned with an innumera-  
 ' ble company of lamps, that were continually burning. The  
 ' angels there informed him, as we find intimated in Abu Ho-  
 ' reira's narrative, that they began to perform pilgrimages to  
 ' this house, which sometimes in heaven was called Al Dhorâh,  
 ' that is *placed at a great distance*, as well as Al Ma'mûr, a thou-  
 ' sand years before the creation of Adam. Mr. Gagnier ob-  
 ' serves,



‘ serves, that the primitive Christians seem to have entertained  
 ‘ the same opinion of the situation of the heavenly Jerusalem,  
 ‘ in respect of the earthly one, that the Mohammedans do of that  
 ‘ of the house of Al Ma’mûr, in respect of the Harâm, or temple  
 ‘ of Mecca; from whence we may infer the probability of Mo-  
 ‘ hammed’s receiving some hints in the narration now before us  
 ‘ from several ancient christian pieces, and particularly the  
 ‘ apocryphal book, intitled, The Revelation of St. Peter, an  
 ‘ Arabic version of which is preserved in the Bodleian li-  
 ‘ brary at Oxford. In proof of this opinion, our curious rea-  
 ‘ ders may find an extract from that book in those learned  
 ‘ notes of Mr. Gagnier upon Abulfeda, that have been so often  
 ‘ cited in this work.

‘ We must not omit observing here, that the *sixth heaven*, ac-  
 ‘ cording to the book Agar, was five hundred years journey  
 ‘ distant from the *fifth*; as the *seventh heaven* was from the *sixth*.  
 ‘ The author of that book likewise informs us, that Moham-  
 ‘ med in the *seventh heaven* found Jesus Christ, and recommend-  
 ‘ ed himself to his prayers; which amounts to a clear acknow-  
 ‘ legement in the Arab prophet of our Saviour’s superiority.  
 ‘ But Mr. Gagnier takes this to have been either done, in or-  
 ‘ der to flatter the Christians, by this writer himself; or else he  
 ‘ thinks the passage in the original may have been misunder-  
 ‘ stood, and mistranslated, by Guadagnolus, who has not pro-  
 ‘ duced the Arabic text. For the staunch and orthodox Mo-  
 ‘ hammedans entertain higher sentiments of their prophet, as  
 ‘ has been already remarked. After the apostle had been ele-  
 ‘ vated to the house Al Ma’mûr, Gabriel brought to him three  
 ‘ cups, one full of wine, another of milk, and the third of ho-  
 ‘ ney; upon which he took the milk, and drank it, as the  
 ‘ most proper of the three; and the angel approved of his  
 ‘ choice. But, according to another tradition, he had only two  
 ‘ cups offered him, one filled with milk, and the other with  
 ‘ wine; and that upon his preferring the former to the latter,  
 ‘ he heard a voice, saying, “Thou hast made a lucky choice,  
 ‘ Mohammed; since, hadst thou drank of the wine, thy na-  
 ‘ tion would have deviated from the right path, and conse-  
 ‘ quently in their enterprizes have proved unsuccessful.”

‘ The angel Gabriel not being permitted to advance any  
 ‘ farther than the house Al Ma’mûr, and the lote-tree above-  
 ‘ mentioned, there took his leave of Mohammed, who, by his  
 ‘ direction, or that of the angel Israfil, ascended up the rest of  
 ‘ the way to the throne of God by himself. Before he reached  
 ‘ that glorious throne, says the tradition, he passed two seas of  
 ‘ light,

' light, and one of a black colour, of an immense extent; he  
 ' passed also through an infinity of angels, called Al Sâjedun,  
 ' or *adorers prostrating themselves*, Mahalelun, or *those who praise*  
 ' God, Carubin, or Cherubim, and Rohanun, or *spirituals*.  
 ' Some of the Mohammedans pretend, that he did not meet  
 ' with Israfîl, who supported the *throne* of God, till he ap-  
 ' proached that throne; though others believe, that this an-  
 ' gel took Mohammed under his care as soon as Gabriel left  
 ' him. Be that as it will, we are told, that Israfîl has a mil-  
 ' lion of heads, every one of which has a million of mouths,  
 ' to every one of which there is a million of tongues; and that  
 ' every one of these tongues speaks a million of different lan-  
 ' guages, in which this angel is day and night incessantly  
 ' praising God. At last Mohammed, after having traversed al-  
 ' most infinite tracts of space, continues the relation, ap-  
 ' proached the immediate presence of God himself, when he  
 ' heard a voice saying unto him, "O Mohammed, advance,  
 ' " and approach the glorious and powerful God;" upon which  
 ' ascending higher, he saw a luminous appearance of a most  
 ' transcendent brightness, and, at the divine command, drew so  
 ' near to the Almighty, that he was scarce two bows length distant  
 ' from him. On the right side of the throne, according to the  
 ' prophet's relation, the names of God and Mohammed were  
 ' written in the following Arabic words; LA ALLAH ILLA AL-  
 ' LAH, WA-MOHAMMED RASOUL ALLAH; *i. e.* THERE IS NO  
 ' GOD BUT GOD, AND MOHAMMED IS HIS APOSTLE: which  
 ' words, containing the two fundamental articles of faith of  
 ' the Moslems, he also pretends to have found inscribed on all  
 ' the gates of the *seven heavens*, through which he passed. Being  
 ' thus introduced into the divine presence, as he tells us, he  
 ' saw God sitting on his throne, who, as a mark of his favour,  
 ' put one of his hands upon the prophet's breast, and the  
 ' other upon his shoulder, the coldness of which was so in-  
 ' tense that it pierced through every part; tho' immediately  
 ' afterwards an ineffable sweetness and complacency, flowing  
 ' from the divine presence, diffused itself over his soul, and  
 ' filled him with a most perfect pleasure. After which, says  
 ' the tradition, he had a long and familiar conference with  
 ' God, who revealed many hidden mysteries to him, and in-  
 ' structed him in the knowledge of his law, gave him some  
 ' rules for the better regulation of his conduct, and the more  
 ' effectual communication of this knowledge to the people over  
 ' whom he was to preside, and conferred many singular privi-  
 ' leges upon him. Some of these were, that he should be the  
 ' most perfect of all creatures; that he should be honoured  
 ' and

and advanced above the rest of mankind ; that he should be the redeemer of all believing in him ; that he should be able to speak all languages ; and that the spoils of all he conquered in war should belong to him alone. Lastly, he received a command from God to enjoin his followers to pray fifty times a day ; but afterwards meeting with Moses, who represented to him the impossibility of performing so tedious and fatiguing a duty, at his persuasion, he returned to the immediate presence of God, and prevailed upon him to oblige the Moslems to pray only five times in every twenty-four hours, and that at certain stated times. These, which seem to have been left to the determination of Mohammed and his successors, were the following : First, the prayer in the morning, before sunrise ; secondly, the prayer afternoon, when the sun begins to decline from the meridian ; thirdly, that in the afternoon, before sun-set ; fourthly, that in the evening, after sun-set, and before day be shut in ; and fifthly, that after the day is shut in, and before the first watch of the night : to which some add a sixth, not as a prayer enjoined, but as a work of supererogation, called *the singular prayer*, which begins at the first watch of the night, and continues till day-break, or rather may be performed in any part of that space. As Mohammed, therefore, pretended to have received the divine command for this institution, from the throne of God himself, the observance of the stated times of prayer is frequently insisted on in the Korân, though they be not therein particularly prescribed.

The prophet having thus received full instructions immediately from the Almighty himself, thought now of descending into the lower regions, and visiting once more his friends upon earth. At a proper place, therefore, Gabriel met him again, and conducted him through various descents, and the *seven heavens*, to Jerusalem, where Al Borâk waited for them. In their passage they met with vast numbers of angels, all the way, who saluted them with the greatest demonstrations of joy, and the most friendly felicitations. When they drew near to the earth, it was extremely dark ; but descending a little lower, they had just light enough to discover part of the kingdom of Armenia, and the province of Aderbijan, which appeared to them like two small green garden-spots under them. At Jerusalem the prophet mounted Al Borâk, and was attended by the angel Gabriel all the way to Mecca. Upon his arrival there, he said to Gabriel, “ My people will, I apprehend, accuse me of telling them lies, and refuse to believe me, if I  
‘ com-



“communicate to them the particulars of my night-journey to  
 “heaven.” ‘To which Gabriel replied, “Abu Becr, O Mo-  
 “ammed, *the faithful witness*, in that case, will sufficiently  
 “justify all the particulars of that wonderful event you shall  
 “please to enumerate to them.”

We have not room to extract many curious incidents and observations which are contained in these three volumes: let it suffice to say this is the only complete and authentic work of the kind, that ever appeared in any nation, or language; nevertheless, we do not pretend to recommend it as altogether perfect. The author has been much more solicitous in discovering the truth, than in digesting the materials, composing the history, polishing the style, or rendering the work entertaining. There are in it many unnecessary refutations of Mohammed's doctrine, which give it the air of a controversial dissertation: there are many critical discussions, which we apprehend, ought not to find a place in any history; discussions about coins, words, and proper names, which, at least, ought to have been confined to the notes. The incidents are, for the most part, drily related; and the page is encumbered with long lists of Arabian names, and patronimics, which no reader can have any inducement either to recite or remember. Besides, the Arab writers themselves are so defective, that we are left almost intirely in the dark, with respect to the trade, manufacture, navigation, commercial interests and specific riches of this great people. In a word, we should be apt to stile this work, rather a valuable collection of materials than an elegant history: and respect the author more as a learned antiquarian, than as an agreeable writer.

[To be continued.]

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ART. II. *A Dissertation on the Use of the Negative Sign in Algebra: containing a demonstration of the rules usually given concerning it; and shewing how quadratic and cubic equations may be explained, without the consideration of negative roots. To which is added, as an appendix, Mr. Machin's quadrature of the circle. By Francis Maſeres, M. A. fellow of Clare-Hall, Cambridge. 4to. Price 15s. Payne.*

**F**RONTI *nulla fides* is an apophthegm equally applicable to books and to men. Whoever judges of the entertainment an author is likely to afford him, from his preface or title-page, will be as often mistaken, as if he took the countenance and cloaths

cloaths of a man for a mark of his understanding. We ourselves know a celebrated wit and writer, with the physiognomy of an idiot ; and now we have the pleasure of being able to recommend to our readers, a work of true mathematical merit, under the modest title of, A dissertation on the negative sign in algebra ; a deception seldom to be met with among authors, who are, for the most part, liberal of promises. When we first saw the advertisement of this publication, we imagined that Mr. Maseres, ambitious of appearing in the list of writers, of shewing his talent for quibble, and of adding to the loads of school-jargon, with which the public is already surfeited, had favoured us with a crabbed, dry, and barren disquisition, into the metaphysical sense of the terms, *negation, privation, incomensurability, irrationality, &c.* of quantity and number. How agreeably then were we deceived, to find Algebra rendered a science, and treated with the perspicuity, the accuracy, and the certainty of geometrical demonstration : this is the professed and laudable design of our author, in which, though we cannot think he has intirely succeeded, yet does his attempt to open a path to so useful a branch of science, deserve the highest encomiums. He very modestly informs us, ‘ That this work is intended for the use of beginners, and not for that of learned men, of whose perusal it is, indeed, by no means worthy.’ Although we look upon this profession as equivalent, in meaning, to a *nolo episcopari*, yet does it greatly enhance the merit of the performance in our esteem. We will venture, therefore, to assure the ingenious author, that the more conversant and skilled in the methods of analysis and synthesis his reader may be, the more satisfaction will he receive from his performance ; since none but men of taste, learning, and discernment in those, can justly prize the value of a clear demonstration of the elements of science.

Mr. Maseres thinks, that the too extensive use of the negative sign has occasioned difficulties, and often perplexed Tiros in Algebra. To remove this obstruction, he considers it in no other light than as the mark of subtraction. ‘ It is evident, (says he) that a single quantity can never be marked with the sign *plus*, or *minus*, as either affirmative or negative.’ This we will readily acknowledge ; nor do we imagine that any rational algebraist ever considered those signs than as an increment or decrement. The sign — between quantities, is ever assumed in that sense ; and if added to a single quantity it seems to express negative existence, and something extremely mysterious ; yet is that no more than an idiom of the language, an algebraical hyperbole,

perbole, or stronger expression of the idea of negation. In the same manner is  $+$  annexed as the sign of positive existence to a single quantity, and is equivalent to *amplification* in oratory, giving beauty, strength, and variety, as figures do in speech, to this species of geometrical and numerical language. It is necessary in this art, that other symbols, besides the letters and numbers which barely represent the magnitude of quantities, be admitted; by these the first acquire energy and force, though they may often be unnecessary to the simple apprehension of the idea. In this light then, we cannot think with our ingenious author, that the extensive use of either the sign  $-$  or  $+$ , can be any real embarrassment to a beginner, or occasion a difficulty in the course of operation; if they do, 'tis owing to the ignorance of the master, and narrow judgment of the algebraical reasoner.

Our author has given an extremely distinct, but succinct, view of the operations of algebra, in the four elementary rules. These he has proved and demonstrated, in a manner no less new than satisfactory: but we must refer the reader to the performance, as it is inconsistent with our plan to enlarge on every particular. Though we cannot omit his judicious method of finding a *maximum and minimum*. Our author's principle is this:

- Let there be two quantities  $x$  and  $y$ , whereof  $x$  is the greater;
- let both of them be supposed to increase at the same time,
- so that when  $x$  becomes greater,  $y$  shall likewise become
- greater than it was before. This principle supposes, that if
- the increment which  $x$  receives in any given portion of time,
- be equal to the increment that  $y$  receives in the same time, the
- difference  $x-y$  will be the same at the end as at the beginning
- of this time; and in the same proportion with regard to ex-
- cesses or defect.' Hence it follows, that if  $x$  and  $y$  be supposed

to increase continually, and the increment of  $x$  be always greater than the contemporary increment of  $y$ , how small soever they may be taken; or if the ratio of the increments of  $x$  and  $y$  be always a ratio of majority, the difference  $x-y$  will increase continually. Several beautiful corollaries, valuable for the simplicity of the principle, and familiarity of the deduction, our author has given. We wish he had extended them to practice, and the solution of some pretty mechanical problems, depending on this doctrine. If our author will take the trouble of perusing the 7th, 8th, 9th, and 10th books of Euclid; of considering the sense in which he assumes the words *πρὸς* and *ἀπὸ*; also the 22d chap. of Theon Smyræus, together with the 24th chap. lib. 1. of Nicomachus, he will find room to extend his principle, and will likewise be persuaded that what



He advances is not new, though unobserved by modern writers : It is plain from some little inaccuracies in the course of his reasoning, that he has all the merit of an original, in the use he makes of this doctrine ; since a small attention to the above authors would have set him right in a few trifling particulars.

Mr. Masères proceeds next to assign the roots and limits of quadratic equations ; he treats particularly of the negative roots, of the construction of quadratic equations, by means of the conic sections, and of geometrical constructions in general. He has not only derived the constructions of the several cases of quadratic equations, from the relations of the ordinates, and abscissæ of the axes of those curves by which they are constructed, but says they may be done by ellipses and hyperbolas that are not equilateral. As the relation between curve lines and their equations, and the use of geometrical lines and figures, in the resolution of equations, has produced many extensive and useful theories, the reader will be pleased with seeing this subject handled at large by our author. We could wish he had entered more minutely into the several orders of curves, according to the dimensions of their equations. It is true, indeed, in general, that what is demonstrated of any superior order, is applicable to an inferior ; yet as this holds not universally, it might be of infinite service to young mathematicians to see the particular instances pointed out. It would likewise have fallen naturally into our author's subject, had he shewn from geometrical constructions, the method of describing the *loci* of equations ; and reciprocally, of determining their roots, which we do not find in the manner we could wish in his examples of the use of geometrical constructions.——But, instead of blaming him for what he has not done, Mr. Masères certainly deserves our thanks for what he has done. It cannot be expected, indeed, we should meet with observations that are new upon this subject ; no ! our author's merit consists chiefly in delivering an abstract science with clearness and precision, and in having studied with attention and judgment the great oracle of mathematical knowledge, Sir Isaac Newton. The following extract will give the reader no unfavourable idea of our author's abilities as a mathematician. It were to be wished he had been more careful to polish his stile, shorten his periods, and express his meaning without such a crowd of parentheses, which frequently puzzle, and are always disagreeable to the reader. What we shall here present is, perhaps, the least exceptionable passage, in point of language, in the whole performance.

‘ Having thus mentioned the principal uses of constructing  
 ‘ equations geometrically, and pointed out the different circum-  
 ‘ stances in which the excellence of these constructions consists,  
 ‘ I shall now endeavour to give some account of the distinctions  
 ‘ made, by the antient mathematicians, between those construc-  
 ‘ tions which they called *geometrical*, and those to which they  
 ‘ only allowed the name of *mechanical*.

‘ The antient geometers confined their inquiries almost solely  
 ‘ to the properties of right lines and circles ; these were for a  
 ‘ long time the only objects of their contemplation, and were  
 ‘ the only lines they admitted into their plane geometry, or  
 ‘ which they treated of in those of their books, which were  
 ‘ written upon the properties of plane figures ; and hence  
 ‘ they obtained the name of geometrical lines, and the con-  
 ‘ structions performed by them were called geometrical con-  
 ‘ structions. They afterwards applied themselves to the study  
 ‘ of solid geometry, or the mensuration of solid figures ; but,  
 ‘ in this branch of geometry, they inquired into the properties  
 ‘ of such solid figures only as were immediately derived by cer-  
 ‘ tain very simple operations and motions, such as the revolu-  
 ‘ tion of a plane figure round a given right line, from the  
 ‘ plane figures they had before considered, or admitted into their  
 ‘ plane geometry ; that is, from right-lined areas and circles,  
 ‘ to wit, parallelepipeds, cubes, polyhedra, pyramids, prisms,  
 ‘ cones, cylinders, and spheres. By the help of these figures,  
 ‘ and more especially of right lines and circles, they endea-  
 ‘ voured to solve all the problems that came under their confi-  
 ‘ deration, and made it a constant rule amongst them, never to  
 ‘ construct any problem that might be constructed by the use  
 ‘ of a ruler and compass, or by Euclid’s three postulata, of  
 ‘ drawing a right line, producing it at pleasure, and describing  
 ‘ a circle (by which it has been shewn, in the foregoing articles,  
 ‘ that all quadratic equations may be constructed) by any other  
 ‘ instrument or figure whatsoever ; and called those construc-  
 ‘ tions only of such problems *geometrical* which were performed  
 ‘ by the help of these postulata, esteeming it a great impro-  
 ‘ priety to introduce more complex motions and instruments  
 ‘ for the solution of a problem, when it might be solved by  
 ‘ describing only right lines and circles, than which no lines  
 ‘ can be more simple in their nature and generation (or more  
 ‘ clearly conceived in the imagination) nor more easily and ac-  
 ‘ curately described : all other constructions of these problems,  
 ‘ besides those made according to these rules, they called *mecha-*  
 ‘ *nical*. But some of the problems they attempted not being  
 ‘ capable

capable of being constructed by right lines and circles, such as the celebrated problem of doubling the cube, or finding two mean proportionals between two given lines, and that of trisecting a circular arc, they were obliged to make use of some other curves for this purpose; they therefore had recourse, on this occasion, to their solid geometry, and endeavoured to derive such curves as would answer the end proposed, from some of the solid figures they had already considered the properties of, or admitted into their geometry; and hereupon they invented the conic sections. However, perceiving at last that problems might be proposed which could not be constructed even by the conic sections, they divided all sorts of problems into the three following kinds; to wit, *plane* problems, or problems that might be constructed by the help of such lines as were admitted into their plane geometry, to wit, right lines and circles; *solid* problems, or problems that might be constructed by the help of such lines as they had derived from the figures they admitted into their solid geometry, by cutting them by a plane in any proposed direction, to wit, the conic sections; and *linear* problems, or problems that could not be constructed either by the figures admitted into their plane geometry, to wit, right-lined figures and circles, or by those derived from their solid geometry, to wit, the conic sections, but required for their construction other lines of a more complicated nature than either the circle or the conic sections. Of the first of these kinds of problems, to wit, plane problems, are all such problems as produce either simple or quadratic equations; of the second of these kinds of problems, to wit, solid problems, are all such problems as produce either cubic or biquadratic equations (for both these kinds of equations may be constructed by the conic sections); and of the third of these kinds of problems, are all such problems as produce equations of any higher dimensions than the fourth power. Agreeably to these distinctions, they called all such constructions of plane problems as were performed by right lines and circles, and all such constructions of solid problems as were performed by the conic sections, *geometrical* constructions; and all other constructions of plane and solid problems, besides those made according to these rules, and all constructions whatsoever of linear problems, they called *mechanical*. These were, as far as I am able to collect from the authors I have met with upon this subject, and particularly from Sir Isaac Newton's preface to his *Principia*, and his appendix to his *Arithmetica universalis*, intitled, *Appendix de æquationum constructione lineari* (where he

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purposely



‘ purposely uses the word *lineari* instead of *geometricâ*, that he  
 ‘ may include both geometrical and mechanical constructions)  
 ‘ the distinctions, and the grounds of the distinctions, made by  
 ‘ the antients between geometrical and mechanical constructions.  
 ‘ The reasons why they preferred the former kind of construc-  
 ‘ tions to the latter seem to have been these.

‘ In the first place, they were extremely desirous, for the  
 ‘ sake of uniformity and simplicity, of borrowing as few postu-  
 ‘ lata as possible from mechanics, for the foundation of the prac-  
 ‘ tical part of their geometry, or the solutions of their prob-  
 ‘ lems, as they were of building the speculative part of it, or  
 ‘ the demonstrations of their theorems, upon as few self-evi-  
 ‘ dent principles, or axioms, as it could well be reduced to : ac-  
 ‘ cordingly they chose the three plainest and easiest mechanical  
 ‘ operations that could be for the foundation of the practical  
 ‘ part of their plane geometry, to wit, Euclid’s three postulata  
 ‘ of drawing a right line, producing it at pleasure, and de-  
 ‘ scribing a circle ; and with these they performed the solutions  
 ‘ of all the plane problems they considered. Another conside-  
 ‘ ration that seems to have weighed very much with them, was  
 ‘ the simplicity of the generation of the figures they made use  
 ‘ of in their operations, or the ease and clearness with which  
 ‘ they might be conceived in the imagination : and a third rea-  
 ‘ son for their preferring geometrical to mechanical construc-  
 ‘ tions, was the superior ease with which the former may, for  
 ‘ the most part, be actually or manually performed. All these  
 ‘ considerations seem to unite in giving right lines and circles  
 ‘ the preference to all other figures whatsoever, they being  
 ‘ more easily and exactly drawn (except in the cases mentioned  
 ‘ in the preceding articles, where we have an exact model of a  
 ‘ curve ready made to our hands) and more easily conceived of  
 ‘ in the imagination, than any other lines whatsoever, and withal  
 ‘ extending to a great variety of problems. As to the conic sec-  
 ‘ tions, they seem to have been preferred by the antients to  
 ‘ other curves, on the two former accounts only, to wit, their  
 ‘ connection with right lines and circles, or the original postu-  
 ‘ lata to which they endeavoured to reduce all their geometry,  
 ‘ and the simplicity of their generation ; for the antients never  
 ‘ supposed the conic sections to be described *in plano*, but to be  
 ‘ generated by cutting a cone by planes passing through it in  
 ‘ certain known directions ; which is, with respect to the ima-  
 ‘ gination, a simple and easy manner of generating them, and  
 ‘ is derived from the contemplation of right-angled triangles  
 ‘ and circles, the cone being, according to Euclid’s definition,  
 ‘ which

\* which relates only to right cones, a solid figure generated by  
\* the revolution of a right-angled triangle round one of its  
\* sides ; and, according to Apollonius's definition, which ex-  
\* tends to all cones, scalenous (or such whose axes are oblique  
\* to their bases) as well as right, a solid figure generated by  
\* moving a right line, that has one of its points fixed, round  
\* the periphery of a given circle : the third consideration, to  
\* wit, the ease of describing them manually, could have no  
\* share in determining the preference the antients gave to the  
\* conic sections above other curves ; because, according to their  
\* manner of generating them, to wit, by the section of a cone,  
\* it was extremely difficult, or rather almost impossible, actually  
\* to describe a conic section upon paper (or whatever other  
\* substance they drew their diagrams upon) with any tolerable  
\* accuracy, or to do any thing more than conceive it in the  
\* imagination ; so that the constructions performed by the conic  
\* sections, were rather speculative than practical solutions of the  
\* problems they were brought to solve. This inconvenience  
\* was so striking, that several of the antient geometricians,  
\* after they had constructed their solid problems by the conic  
\* sections, had recourse (when they wanted a real and actual,  
\* and not an ideal, solution of their problems, or actually to  
\* describe and determine the unknown line, so that they might  
\* measure it upon a scale of equal parts, and thereby find its  
\* proportion to the known lines in the problem, and not barely  
\* to see how the unknown line might be determined, if such  
\* and such curves could be described) to mechanical curves for  
\* constructions, that were more easily practicable, and fitter to  
\* answer the ends proposed by them : thus Archimedes, in par-  
\* ticular, constructed the problem of trisecting a circular arc  
\* by means of a conchoid, and others of the antient mathema-  
\* ticians made use of the cissloid for finding two mean propor-  
\* tionals between two given lines. But, nevertheless, they al-  
\* ways took care to construct their solid problems by the conic  
\* sections also, as well as by mechanical curves, that, as the  
\* latter served for an easy practical solution of the problem, the  
\* former might serve to give the simplest speculative solution of  
\* it, or to exhibit its conditions in the clearest and plainest  
\* manner, by shewing its connection with those curves, to wit,  
\* the conic sections, which they had so much and so thoroughly  
\* considered.

In the next place our author, after running through all the  
possible forms of cubic equations, determining numbers of their  
roots, and limits of their several magnitudes, proceeds to the

resolution of those equations. 1st. He explains the method of reducing those equations, which have all their forms complete, and those in which the third form is wanting, to those of the third in which the second form is wanting, and thence to resolve the equations of all three. This he does in a manner evident enough, but tedious and prolix to an extreme. He shews two methods of trisecting a circular arc; one arithmetically, or of finding in numbers the value of the chord of the third part of a circular arc, whose chord, together with the diameter or radius of the circle, are given in numbers; the other, by the method of infinite serieses. Our author's first method is extremely imperfect; and the last intolerably laborious. If we mistake not, we have seen either in Landen's Mathematical Lucubrations, or in a late volume of the Memoires de Academie Royale des Sciences, a method which our author would prefer to either of those he has proposed. In short, of this last method we will affirm, that the trisection of an *angle* geometrically, would require not more industry, whatever superior genius may be requisite in demonstrating the problem. — Next we are presented with a table of the several cases of cubic equations, with the necessary rules for resolving them: then follow different methods for reducing such cubic equations as have more than one root, to quadratic equations, when one of their roots is known. The whole concludes with Mr. Machin's quadrature of the circle, by way of appendix. It would take up too much of our time to dwell particularly upon the last part of this performance: in general we will observe, that our author is rather a judicious than neat mathematician; that many geometrical writers may have an advantage over him, in the brevity and elegance of demonstration, but few in perspicuity, solidity, and clearness of thought; and that his weakness, in general, seems to lie in his expression, more than in his conception of things: in short, that if he is not the deepest, or most comprehensive of our algebraical authors, he is at least equal to any for the use of beginners, and those who would proceed upon a perfect apprehension of the elements of algebra.

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ART. III. *The Monitor: or, British Freeholder.* From July 23, 1757, to July 15, 1758, both inclusive. Pro Rege & Grege. Vol. III. 8vo. Pr. 6s. Scott.

**W**E should imagine that there is very little occasion for a Monitor, while *Mentor* stands at the helm of government; while faction and opposition are, in a manner, annihilated; and every



every individual joyfully acquiesces in the wisdom and uprightness of the administration. What occasion, therefore, is there for this champion, to fight either for the *Rex* or the *Grege*. The shepherd may sleep, and the sheep may feed in security.

As this volume has already been perused by the public, in single papers, it will be the less necessary for us to give any opinion of them in the aggregate. We cannot say but they are sensible enough ; yet there is little or nothing in them new, striking, or animated. They are like middling sermons pronounced by a phlegmatic preacher, plain, heavy, and soporiferous : they co-operate with the narcotic steams of coffee, towards an afternoon's nap : they furnish the city-clubs with political chit-chat, serve to light pipes in the evening, and may be comfortably applied to another domestic purpose in the morning.

Some few papers among them deserve a more honourable fate, as being seasonable, spirited, judicious, and intelligent. We look upon the dedication as one of the best articles in this volume ; and, as it has never appeared, like the rest, we now present it to the public.

*To the worthy members of a certain honourable house, who have been distinguished by the name of country gentlemen.*

Gentlemen,

The following papers having made their way to the favour of the public, in spite of all attempts to blast their credit ; at whose feet can we more properly lay them than yours, who have uniformly supported those *salutary* measures they recommend, and those principles of *liberty* they adopt, upon the original plan and spirit of the *revolution* ?

It is a peculiar honour to you, gentlemen, and fame will transmit it to the latest posterity, that you have manfully maintained the cause of your country in the most degenerate times, not only against its *open enemies* ; but, who are far more dangerous, its *false friends*. Corruption was grown to such a pitch of effrontery, as to declare itself a necessary engine of government ; and although you opposed this wicked *maxim* with all the zeal that honesty and good sense could inspire ; yet, alas ! how vain for many years were your best efforts ? the question ; the question at once answered every argument, and

‘ whatever a majority thought fit to do ; that, forsooth, was  
 ‘ deemed right to be done. But thanks be to providence, the  
 ‘ face of things is now changed for the better : the fears, the  
 ‘ clamours, the dangers of the nation, called aloud for new  
 ‘ men and new measures ; and the necessity of the times made  
 ‘ its voice to be heard : and pray, What have been the fruits of  
 ‘ this unexpected change ? why ; great and glorious already ;  
 ‘ and such, as are fair omens of further advantages ; provided  
 ‘ the same wisdom continues to plan ; the same courage and  
 ‘ activity to execute,

‘ Ask any man of a clear head, and uncorrupt heart ; what  
 ‘ must have been the condition of England by this time,  
 ‘ had the war been carried on in the same manner, as in its be-  
 ‘ ginning : could inattention, cowardice, and irresolute coun-  
 ‘ cils have gathered the laurels of this last year ?—a year,  
 ‘ which, with all its losses and miscarriages, has been crowned  
 ‘ with such a balance of success, as amply justifies your con-  
 ‘ duct and penetration in concurring with a man, whose capa-  
 ‘ city in a few months has done more to retrieve the honour of  
 ‘ the British flag, and revive the old British spirit, than even  
 ‘ the present age can boast. Does not the enemy, instead of  
 ‘ meditating descents upon us, which but two years since filled  
 ‘ the nation with terror, lie sculking in his fortified ports, and  
 ‘ even, in many of these, scarce thinks himself secure ? and as  
 ‘ we now ride triumphant lords of the ocean, it must soon  
 ‘ humble him into a temper, if not a necessity of treating with  
 ‘ us upon a peace, in terms honourable to the nation ; and  
 ‘ upon such a *basis* of security, as it will not be soon in his  
 ‘ power to insult, disturb, or injure us. And when it is confi-  
 ‘ dered, how powerful, subtle, and faithless an enemy we have  
 ‘ to deal with ; is there less penetration, caution, and address  
 ‘ requisite to the making a good peace, than there is to direct,  
 ‘ and carry on with a fair prospect of success so important and  
 ‘ diffusive a war ?

‘ But be the progress of the war ever so prosperous, and its  
 ‘ issue as happy, as the warmest love of our country can wish ;  
 ‘ you, gentlemen, have too much good sense to infer, that the  
 ‘ business of the nation is then done, and its wants effectually  
 ‘ relieved ; since the war must leave behind it so deep a wound  
 ‘ upon our credit, that it will take up a great deal of time,  
 ‘ care, and incorruption to heal it.

‘ The public debt at the commencement of the war was so  
 ‘ bulky, as to discourage sufficiently our engaging in it at all,  
 ‘ could

‘ could we possibly have avoided it without certain ruin : and  
‘ now we are engaged, shall we not prosecute it with our ut-  
‘ most vigour, to bring it to the speediest end ? the protracting  
‘ it by languid measures, would render the expence in time  
‘ equal, and be nothing but playing the fool with ourselves.

‘ But do not *vigorous measures* demand *vigorous supplies* ? and  
‘ will not these in the nature of the thing so augment our debt,  
‘ notwithstanding the best *economy*, that at the of the war, we  
‘ must in this view be left in a feebler condition than before ?  
‘ what then, we beseech you, will be the consequence, should  
‘ a new war in a few years break out ? how can we be prepared  
‘ to meet so perplexing an event ; unless the same integrity and  
‘ ability continue to hold the helm, and by every prudent sav-  
‘ ing, every possible guard against impositions upon the public  
‘ avail us of the benefits of peace ? the neglect of so necessary  
‘ a frugality in a peace of twenty years, and in another after-  
‘ wards of ten, lays the present administration under great  
‘ difficulties ; and what honour it reflects upon the memories  
‘ or persons of those, who in those periods had the direction of  
‘ our affairs ; we leave their flatterers ; that is, those, who thro’  
‘ them feathered themselves with preferments, or with the spoils  
‘ of the nation, to delineate.

‘ *History* is the only *faithful mirror*, wherein we can read the  
‘ prosperities and adversities, the rises and falls of nations ; and  
‘ that clearly informs us, that general and avowed corruption  
‘ is a certain proof of bad government, and a mortal symptom  
‘ in a state. How near we were approaching to this, we chuse  
‘ rather to lament than describe ; and whether we shall ever get  
‘ so clear of it, as the poverty of the public demands, will partly  
‘ depend upon your future conduct ; partly upon the conduct  
‘ of those, who from time to time shall succeed to those *honour-*  
‘ *able representations*, which you have discharged with so much  
‘ fidelity and wisdom.

‘ Go on then, worthy sirs, in the same glorious paths you  
‘ have long trod : let not the invidious whisperings of the fly,  
‘ nor the groundless calumnies of the disappointed, inspire you  
‘ with diffidence of a man, who seems to have been raised up  
‘ by providence, to protect and save a deluded and abused na-  
‘ tion.

‘ The eyes, the hopes of all true Britons are upon you and  
‘ upon him ; and although it cannot be expected, you will be  
‘ able



able to effect all you wish ; yet it will be a lasting honour to do all you can.

‘ We are willing to flatter ourselves, that the day is now beginning to dawn, when PATRIOTISM will be no longer a by-word, but a term of honour, as in virtuous times ; when faction will sneak away, and hide its guilty head ; when party-names and distinctions will cease ; and no questions asked, but these ;—Is he a wise man, or a fool ? an honest man, or a knave ? then this glorious constitution of ours will be in truth and reality, what it is in theory and appearance—the perfection of beauty ; the joy and envy of the whole earth.

‘ We are, gentlemen, your most devoted servants,

‘ The Editors.’

After all, we cannot blame the Monitors for persisting in their admonitions, while the public continues to listen to their advice ; though we might fairly expostulate with their readers, in the words of Horace,

———— cum sis nihilo sapientior, ex quo  
Plenior es, tamen uteris MONITORIBUS iisdem ?

ART. IV. *Female Conduct: Being an essay on the art of pleasing. To be practised by the fair sex, before, and after marriage. A poem, in two books. Inscribed to Plautilla. By Thomas Marriott, esq; 8vo. Pr. 4s. 6d. Owen.*

THIS performance is dedicated to her royal highness the princess of Wales, as the distinguished pattern of female virtue. In the preface the author gives some account of the poem, and endeavours to anticipate the malevolence of the criticks. He expresses apprehension on one subject, which, however, we will venture to say is groundless ; that is, *some people will say he is too much a poet.* He might also have spared his apology, for having used every art of persuasion and argument, either by repetition, amplification, tale, fable, example, or allegory, and every pleasing manner of conveying precepts and enforcing doctrine. Mr. Marriott needs no excuse for that which cannot be displeasing. This poem, we are informed, is intended for the use and amusement of the female sex only ; and the author hopes the salutary precepts and precautions it contains, may prove an antidote to the poison of Ovid, and all modern productions of the like pernicious

cious nature. We hope so too, and commend the author for the morality of his undertaking.

Prefixed to the poem we find an ode on the death of the duke of Marlborough, together with an imitation of the eighth ode of the fourth book of Horace, intended to be sent to his grace at the beginning of the new year. In this piece the most remarkable circumstance is this: Mr. Marriott thinking Horace begins and ends too abruptly, has ventured to introduce the original with two Latin lines of his own composition, and added six, at the end, to render Horace more complete. He might, however, have saved himself the trouble of lacing his own lines in the margin: the reader would have distinguished them without this precaution. Perhaps the public may be curious to see this improvement on a Roman classic. He begins then in this manner:

‘ Annus quando novus nascitur, illius

‘ Natalisque Dies orbe revolvitur;’ —

He concludes thus :

‘ Orco, Musa, pios eripiens nigro,

‘ Arces, carminibus, tollit ad igneas ;

‘ Nomen grande tuum fiet amabilis

‘ Vatum materies, Musa tuis dabit

‘ Mercedem meritis, Te faciet Sacrum,

‘ Sublimem, astra super, Te vehet, ardua.’

The poem itself is divided into two books, and contains many curious particulars. His account of Portia's death is very sublime.

‘ Fam'd Portia, worthy of her mate, and fire,

‘ Express'd such friendship, when she swallow'd fire ;

‘ Soon as she heard of her dear Brutus' death,

‘ Her consort breathless, she disdain'd to breath ;

‘ Each instrument of death, to her deny'd,

‘ Shall Portia be debarr'd from death ?” she cry'd,

‘ Then drank live embers, and intrepid dy'd.

}

We wish Mr. Marriott would explain the manner in which the ancients *drank live embers*.

In page 59 he candidly owns, that he has laboured hard in bringing this poem to perfection.

‘ Hear me, fair pupil, nor despise the bard

‘ Whose muse for your instruction labours hard.’

In

In the next page we meet with this curious paradox.

- ‘ Her witty child, let the fond mother boast,
- ‘ You shew most wit, when you conceal it most ;’

This, for aught we know, may be the author’s own case ; for he seems to have a particular knack at concealing his wit.

There is something so agreeable, yet familiar, in his precepts !

- ‘ Red heels, a wise man’s head will ridicule.——
- ‘ From smart cock’d hat, let no vain streamers fly—
- ‘ I only warn you——ne’er your teeth neglect,
- ‘ White teeth will make amends for each defect,
- ‘ To singing add the force of music too.’——This is a very necessary injunction ; for it is very common to hear singing without music.

- ‘ Make not your houses Babels, ah ! no more
- ‘ Let num’rous torches smear th’ indecent door ?
- ‘ A curtsy makes impression, if made well,
- ‘ Learn then to curtsy, with an air genteel.

Rather than pick out any more flowers of this kind, with which the poem abounds, we will make a few extracts, from which the poet’s genius may be more justly estimated.

- ‘ Let no provoking words your wrath attend,
- ‘ Lest passion should, in dire disaster, end ;
- ‘ How tragical had been Zantippe’s fate !
- ‘ Had Socrates not been her patient mate ?
- ‘ You may just hint a fault, while you commend
- ‘ His well-known merit, like a faithful friend ;
- ‘ If distant hints, from you he’ll not receive,
- ‘ Desist, no curtain-lectures to him give ;
- ‘ Think not to tame him, like the savage beast,
- ‘ By oft disturbing his nocturnal rest ;
- ‘ Tho’ much he may repeated lessons need,
- ‘ Sacred to concord is the genial bed ;
- ‘ Thence far, be four contention’s jarring noise !
- ‘ There dwell, in silence, reconciling joys ;
- ‘ There love’s bright lamp is fed with new desire,
- ‘ Rekindled there, it never will expire.

- ‘ Once I, thro’ thin partition, chanc’d to hear
- ‘ A curtain-lecture, with astonish’d ear ;

‘ It



- ‘ It wak’d, and scar’d me, in the dead of night,
- ‘ Ere I my senses could recover quite ;
- ‘ It sounded, like a spirit’s plaintive voice,
- ‘ So dire the sound, so solemn was the noise ;
- ‘ Trembling I heard, nor dar’d to ope my eyes,
- ‘ Left I might view a horrid spectre rise ;
- ‘ Soon I perceiv’d it was a woman’s tongue,
- ‘ Rehearsing, to her mate, each nuptial wrong ;
- ‘ Obdurate he, and stupid, as a dunce,
- ‘ Heard unconcern’d, nor interrupted once ;
- ‘ ’Till faint, and spent, she falter’d in her speech,
- ‘ And quite exhausted, could no longer preach ;
- ‘ When her speech fail’d, she soon began to cry,
- ‘ And ev’ry tear had its attendant sigh.
- ‘ Then he, to aggravate each nuptial wrong,
- ‘ Wish’d, death would silence soon her clam’rous tongue ;
- ‘ Thus ev’ry curtain-lecture, preach’d in vain,
- ‘ Gives to the preacher, not the hearer, pain.
- ‘ To hint a fault, requires the nicest touch,
- ‘ The pride of self-sufficient man is such ;
- ‘ Few, with good grace, can give, or take advice,
- ‘ So few think others, than themselves, more wise.
- ‘ Their faults the wisest are averse to hear,
- ‘ Touch gently, lest you hurt a tender ear.

- ‘ Let modest graces sanctify your face,
- ‘ Let virgin blushes still the matron grace.
- ‘ Smile on gay innocence, with awful mien,
- ‘ Frown on licentious wit, and jest obscene.
- ‘ As man’s in courage, woman’s honor lies
- ‘ In chastity correcting wanton vice.
- ‘ Too soon familiar to your consort’s eye,
- ‘ Your charms will lose the grace of novelty,
- ‘ Let delicacy still that loss supply.
- ‘ Tho’ ev’ry charm forsake your fading frame,
- ‘ Yet let your modesty remain the same ;
- ‘ Nor be too delicate, and over-nice,
- ‘ For too much delicacy hurts the wife ;
- ‘ Conceal what-ever may distaste create,
- ‘ Let your dress please, attractive, clean, and neat ;
- ‘ Dress not your person, in your consort’s sight,
- ‘ When dressing, you offend, when dress’d, invite.
- ‘ Half-dress’d, in her short petticoat I view’d,
- ‘ By chance, the nymph, who had my heart subdu’d ;

- ‘ In this disguise, so lost was ev’ry charm,
- ‘ Is turn’d, to ridicule, her beauteous form.
- ‘ Is this the virgin, to myself I said,
- ‘ Who can so charm me, in full dress array’d ?
- ‘ Actors conceal from the spectator’s eyes,
- ‘ Behind the scenes, what lessens their surprize ;
- ‘ Our ears, the instrument, when tuning, grates,
- ‘ When tun’d, the raptur’d soul it elevates.
- ‘ Art’s fine connections, could we plainly see,
- ‘ Less would our wonder, and our pleasure be.’

He concludes the book with the following imitation of Virgil, at the close of his Georgics.

- ‘ Retir’d in rural shades, I sung these lays,
- ‘ That teach a maid, and wife, the art to please ;
- ‘ While Malbro’ executes what George commands,
- ‘ And British thunder pours, on Gallic lands ;
- ‘ While glowing with hereditary fires,
- ‘ To his great fire’s atchievements, he aspires.
- ‘ Then I, at Hillingdon, unknown to fame,
- ‘ Strove by this song, to gain a poet’s name ;
- ‘ Intent on study, in ignoble ease,
- ‘ To please still striving, while I teach to please ;
- ‘ If this song pleases, teaching moral truth,
- ‘ I’ll print the sportive verses of my youth ;
- ‘ When I, O Horace ! bold with youthful fire,
- ‘ Attun’d, to British notes, thy Roman lyre ;
- ‘ More bold, than when thou didst, with em’lous flights,
- ‘ Soar to Alcaic, and Pindaric heights ;
- ‘ Or when thou didst, in numbers sweet, transfuse
- ‘ The softer spirit of the Sapphic muse.’

To draw a comparison between *Ovid* and our bard, we may observe, that as one performance of the former was stiled *Tristia* from the subject, so this production may deserve the same title from the execution, and be justly denominated *Marriott’s Tristia*.

- 
- \* ‘ The author here refers to several verses, which he writ,
  - ‘ in his younger days, on various occasions, in English, and
  - ‘ Latin : and also to several odes, satires, and epistles of Horace,
  - ‘ which he then modernized.’

ART. VI. *Ovid's Epistles, translated into English verse; with critical essays and notes. Being part of a poetical and oratorical lecture, read in the grammar-school of Ashford, in the county of Kent; and calculated to initiate youth in the first rudiments of taste. By St. Barrett, A. M. master of the said school. 8vo. Price 3s. 6d. Richardson.*

THE praise which is every day lavished upon Virgil, Horace, or Ovid, is often no more than an indirect method the critic takes to compliment his own discernment. Their works have long been considered as models of beauty; to praise them now is only to shew the conformity of our taste to theirs: it tends not to advance their reputation, but to promote our own. Let us then dismiss, for the present, the pedantry of panegyric, Ovid needs it not, and we are not disposed to turn encomiasts on ourselves.

It will be sufficient to observe, that the multitude of translators which have attempted this poet, serves to evince the number of his admirers; and their indifferent success, the difficulty of equalling his elegance or his ease.

Dryden ever poor, and ever willing to be obliged, solicited the assistance of his friends for a translation of these epistles. It was not the first time his miseries obliged him to call in happier bards to his aid; and to permit such to quarter their fleeting performances on the lasting merit of his name. This eleemosinary translation, as might well be expected, was extremely unequal, frequently unjust to the poet's meaning, almost always so to his fame. It was published without notes; for it was not at that time customary to swell every performance of this nature with comment and scholia. The reader did not then chuse to have the current of his passions interrupted, his attention every moment called off from pleasure only, to be informed why he was so pleased. It was not then thought necessary day to lessen surprize by anticipation, and, like some spectators we have met at the play-house, to take off our attention from the performance, by telling, in our ear, what will follow next.

Since this united effort Ovid, as if born to misfortune, has undergone successive metamorphoses, being sometimes transposed by school-masters unacquainted with English, and sometimes transversed by ladies who knew no Latin: thus he has alternately worn the dress of a pedant or a rake; either crawling in  
humble



humble prose, or having his hints explained into unbashful meaning. Schoolmasters, who knew all that was in him, except his graces, give the names of places and towns at full length, and he moves along stiffly in their literal versions, as the man who, as we are told, in the *Philosophical Transactions*, was afflicted with an universal anchylosis. His female imitators, on the other hand, regard the dear creature only as a lover, express the delicacy of his passion by the ardor of their own; and if now and then he is found to grow a little too warm, and perhaps to express himself a little indelicately, it must be imputed to the more poignant sensations of his fair admirers. In a word, we have seen him stripped of all his beauties in the versions of Stirling and Clark, and talk like a debauchee in that of Mrs. ———; but the sex should ever be sacred from criticism; perhaps the ladies have a right to describe raptures, which none but themselves can bestow.

A poet, like Ovid, whose greatest beauty lies rather in expression than sentiment, must be necessarily difficult to translate. A fine sentiment may be conveyed several different ways, without impairing its vigour; but a sentence delicately expressed, will scarcely admit the least variation without losing beauty. The performance before us will serve to convince the public, that Ovid is more easily admired than imitated. The translator, in his notes, shews an ardent zeal for the reputation of his poet. It is possible too he may have felt his beauties, however he does not seem possessed of the happy art of giving his feelings expression. If a kindred spirit, as we have often been told, must animate the translator, we fear the claims of Mr. Barrett will never receive a sanction in the heraldry of Parnassus.

His intentions, even envy must own, are laudable; nothing less than to instruct boys, schoolmasters, grown gentlemen, the public, in the principles of taste (to use his own expression) both by precept and by example. His manner it seems is, 'to read a course of poetical lectures to his pupils one night in the week; which, beginning with this author, running thro' select pieces of our own, as well as the Latin and Greek writers, and ending with Longinus, contributes *no little* towards forming their taste.' *No little*, reader, observe that, from a person so perfectly master of the force of his own language: what may not be expected from his comments on the beauties of another?

But, in order to shew in what manner he has executed these intentions, it is proper he should first march in review as a poet.

poet. We shall select the first epistle that offers, which is that from Penelope to Ulysses, observing before-hand, that the whole translation is a most convincing instance, that English words may be placed in Latin order, without being *wholly* unintelligible. Such forced transpositions serve at once to give an idea of the translator's learning, and of difficulties surmounted.

‘ PENELOPE to ULYSSES.

‘ This, still your wife, my ling’ring lord ! I send :

‘ Yet be your answer personal, not penn’d.’

These lines seem happily imitated from Taylor, the water-poet, who has it thus :

“ To thee, dear Urfula, these lines I send,

“ Not with my hand but with my heart they’re penn’d.”

But not to make a pause in the reader’s pleasure, we proceed :

‘ Sunk now is Troy, the curse of Grecian dames !

‘ (Her king, her all, a worthless prize !) in flames.

‘ O had by storms (his fleet to Sparta bound)

‘ Th’ adult’rer perish’d in the *mad profound* !’

Here seems some obscurity in the translation : we are at a loss to know what is meant by the *mad profound*. It can certainly mean neither Bedlam nor Fleet-Ditch ; for tho’ the epithet *mad* might agree with one, or *profound* with the other, yet when united they seem incompatible with either. The *profound* has frequently been used to signify bad verses ; and poets are sometimes said to be *mad* : who knows but Penelope wishes that Paris might have died in the very act of rhyming ; and as he was a shepherd, it is not improbable to suppose but that he was a poet also.

‘ Cold in a widow’d bed I ne’er had lay,

‘ Nor chid with weary eyes the ling’ring day.’

Lay, for *lain*, by the figure ginglymus. Our translator makes frequent use of this figure.

‘ Nor the protracted nuptials to avoid,

‘ By night unravell’d what the day employ’d.

‘ When have not fancied dangers broke my rest ?

‘ Love, tim’rous passion ! rends the anxious breast.

‘ In thought I saw you each fierce Trojan’s aim ;

‘ Pale at the mention of bold Hector’s name !’

Ovid makes Penelope shudder at the name of Hector. Our translator, with great propriety, transfers the fright from Penelope to Ulysses himself: it is he who grows pale at the name of Hector, and well indeed he might; for Hector is represented by Ovid, somewhere else, as a terrible fellow, and Ulysses as little better than a poltroon.

- ‘ Whose spear when brave Antilochus embu’d,
- ‘ By the dire news awoke, my fear renew’d.
- ‘ Clad in dissembled arms Patroclus died :
- ‘ And, “ Oh the fate of stratagem !” I cried.
- ‘ Tlepolemus, beneath the Lycian dart,
- ‘ His breath resign’d, and rous’d afresh my smart.
- ‘ Thus, when each Grecian press’d the bloody field,
- ‘ Cold icy horrors my fond bosom chill’d.’

Here we may observe how epithets tend to strengthen the force of expression. First, her horrors are cold, and so far Ovid seems to think also; but the translator adds, from himself, the epithet icy, to shew that they are still colder:—a fine climax of frigidity!

- ‘ But heaven indulgent to my chaste desire,
- ‘ Has wrapp’d (my husband safe) proud Troy in fire.’

The reader may have already observed one or two instances of our translator’s skill, in parenthetically clapping one sentence within another. This contributes not a little to obscurity; and obscurity, we all know, is nearly allied to admiration. Thus, when the reader begins a sentence which he finds pregnant with another, which still teems with a third, and so on, he feels the same surprize which a countryman does at Bartholomew-fair. Hocus shews a bag, in appearance empty; flap, and out come a dozen new-laid eggs; flap again, and the number is doubled: but what is his amazement, when it swells with the hen that laid them!

- ‘ The Grecian chiefs return, each altar shines,
- ‘ And spoils of Asia grace our native shrines.
- ‘ Gifts, for their lords restor’d, the matrons bring ;
- ‘ They Trojan fates o’ercome, triumphant sing ;
- ‘ Old men and trembling maids admire the songs,
- ‘ And wives hang, list’ning, on their husbands’ tongues.’

Critics have expatiated, in raptures, on the delicate use the ancients have made of the verb *pendere*. Virgil’s goats are described as hanging on the mountain-side; the eyes of a lady hang on the looks of her lover. Ovid has increased the force



of the metaphor, and describes the wife as hanging on the lips of her husband. Our translator has gone still farther, and described the lady as pendent from his tongue.—A fine picture!

- ‘ Now, drawn in wine, fierce battles meet their eyes,
- ‘ And Ilion’s tow’rs in miniature arise :
- “ There stretch’d Sigeon plains, here Simois flow’d ;
- “ And there old Priam’s lofty palace stood.
- “ Here Peleus’ son encamp’d, Ulysses there ;
- “ Here Hector’s corpse distain’d the rapid car.”
- ‘ Of this the Pylian sage, in quest of thee
- ‘ Embark’d, your son inform’d ; his mother he.’

If we were permitted to offer a correction upon the two last lines, we would translate them into plain English thus, still preserving the rhyme entire.

The Pylian sage inform’d your son embark’d in quest of thee,  
Of this, and he his mother, that is me.

- ‘ He told how Rhesus and how Dolon fell,
- ‘ By your wife conduct and Tydides’ steel ;
- ‘ That doom’d by heavy sleep oppress’d to die,
- ‘ And this prevented, a nocturnal spy !
- ‘ Rash man ! unmindful what your friends you owe,
- ‘ Night’s gloom to tempt, and brave a Thracian foe
- ‘ By one assisted in the doubtful strife ;
- ‘ To me how kind ! how provident of life !
- ‘ Still throb’d my breast, ’till, victor, from the plain,
- ‘ You join’d, on Thracian steeds, th’ allies again.

- ‘ But what to me avails high Ilium’s fall,
- ‘ Or soil continued o’er it’s ruin’d wall ;
- ‘ If still, as when it stood, my wants remain ;
- ‘ If still I wish you in these arms in vain ?

- ‘ Troy sack’d to others, yet to me remains,
- ‘ Tho’ Greeks, with captive oxen, till her plains,
- ‘ Ripe harvests bend, where once her turrets stood ;
- ‘ Rank is her soil, manur’d with Phrygian blood.
- ‘ Harsh, on the ploughs, mens bones half buried sound,
- ‘ And grass each ruin’d mansion hides around.
- ‘ Yet, hid in distant climes, my conq’ror stays ;
- ‘ Unknown the cause of these severe delays !

- ‘ No foreign merchant to our isle resorts,
- ‘ But question’d much of you, he leaves our ports ;
- ‘ Hence each departing sail a letter bears,
- ‘ To speak (if you are found) my anxious cares.

' Our son to Pylos cut the briny wave ;  
 ' But Nestor's self a dubious answer gave :  
 ' To Sparta next :—nor ev'n could Sparta tell  
 ' What seas you plow, or in what region dwell.

' Better had stood Apollo's sacred wall :  
 ' O could I now my former wish recal !  
 ' War my sole dread, the scene I then should know ;  
 ' And thousands then would share the common woe :  
 ' But all things now, not knowing what to fear,  
 ' I dread ; and give too large a field to care.  
 ' Whole lifts of dangers, both by land and sea,  
 ' Are muster'd, to have caus'd so long delay.

' But while your conduct thus I fondly clear,  
 ' Perhaps (true man !) you court some foreign fair ;  
 ' Perhaps you rally your domestic loves,  
 ' Whose art the snowy fleece alone improves.  
 ' No !——may I err, and start at false alarms ;  
 ' May nought but force detain you from my arms.

' Urg'd by a father's right again to wed,  
 ' Firm I refuse, still faithful to your bed !  
 ' Still let him urge the fruitless vain design ;  
 ' I am—I must be—and I will be thine.  
 ' Tho' melted by my chaste desires, of late  
 ' His rigorous importunities abate.

' Of teasing suitors a luxurious train,  
 ' From neighb'ring isles have cross'd the liquid plain.  
 ' Here uncontroul'd th' audacious crews resort,  
 ' Rife your wealth, and revel in your court.  
 ' Pisander, Polybus, and Medon, lead,  
 ' Antinoüs and Eurymachus succeed,  
 ' With others, whose rapacious throats devour  
 ' The wealth you purchas'd once, distain'd with gore.  
 ' Melanthius add, and Iros, hated name !  
 ' A beggar rival to compleat our shame.

' Three, helpless three ! are here ; a wife not strong,  
 ' A sire too aged, and a son too young,  
 ' He late, *by fraud*, imbark'd for Pylos' shore,  
 ' *Nigh from* my arms for ever had been tore.'

These two lines are replete with beauty ; *nigh*, which implies approximation ; and *from* which implies distance, are, to use

our translator's expressions, drawn as it were up in line of battle. *Tore*, is put for *torn*, that is, torn by fraud from her arms; not that her son played truant and embarked by fraud, as a reader who does not understand Latin might be apt to fancy.

- ' Heaven grant the youth survive each parents' date,
- ' And no cross chance reverse the course of fate.
- ' Your nurse and herdsman join this wish of mine,
- ' And the just keeper of your bristly swine.'

Our translator observes in a note, that ' the simplicity expressed in these lines is so far from being a blemish, that it is, in fact, a very great beauty: and the modern critic, who is offended with the mention of a *stye*, however he may pride himself upon his false delicacy, is either too short-sighted to penetrate into real nature, or has a stomach too nice to digest the noblest reliques of antiquity.' He means, no doubt, to digest an hog-stye; but, antiquity apart, we doubt if even Powel the fire-eater, himself, could bring his appetite to relish so unfavoury a repast.

- ' By age your fire disarm'd, and wasting woes,
- ' The helm resigns, amidst surrounding foes.
- ' This may your son resume (when years allow)
- ' But oh! a father's aid is wanted now.
- ' Nor have I strength his title to maintain,
- ' Haste then, our only refuge, o'er the main.'

- ' A son, and long may heaven the blessing grant,
- ' You have, whose years a fire's instructions want.
- ' Think how Laertes drags an age of woes,
- ' In hope that you his dying eyes may close.
- ' And I, left youthful in my early bloom,
- ' Shall aged seem; how soon so'er you come.'

But let not the reader imagine we can find pleasure in thus exposing absurdities, which are too ludicrous for serious reproof. While we censure as critics, we feel as men, and could sincerely wish that those, whose greatest sin is, perhaps, the venial one of writing bad verses, would regard their failure in this respect as we do, not as faults but foibles; they may be good and useful members of society, without being poets. The regions of taste can be travelled only by a few, and even those often find indifferent accommodation by the way. Let such as have not got a passport from nature be content with happiness, and leave the



poet the unrivalled possession of his misery, his garret, and his fame.

We have of late seen the republic of letters crowded with some, who have no other pretensions to applause but industry, who have no other merit but that of reading many books, and making long quotations; these we have heard extolled by sympathetic dunces, and have seen them carry off the rewards of genius; while others, who should have been born in better days, felt all the wants of poverty, and the agonies of contempt. Who then that has a regard for the public, for the literary honours of our country, for the figure we shall one day make among posterity, that would not chuse to see such humbled as are possessed only of talents that might have made good cobblers, had fortune turn'd them to trade. Should such prevail, the real interests of learning must be in a reciprocal proportion to the power they possess. Let it be then the character of our periodical endeavours, and hitherto we flatter ourselves it has ever been, not to permit an ostentation of learning pass for merit, nor to give a pedant quarter upon the score of his industry alone, even tho' he took refuge behind Arabic, or powdered his hair with hieroglyphics. Authors thus censured may accuse our judgment or our reading, if they please, but our own hearts will acquit us of envy or ill-nature, since we reprove only with a desire to reform.

But we had almost forgot, that our translator is to be considered as a critic as well as a poet; and in this department he seems also equally unsuccessful with the former. Criticism at present is different from what it was upon the revival of taste in Europe; all its rules are now well known; the only art at present is, to exhibit them in such lights, as contribute to keep the attention alive and excite a favourable audience. It must borrow graces from eloquence, and please while it aims at instruction: but instead of this we have a combination of trite observations, delivered in a stile, in which those who are disposed to make war upon words, will find endless opportunities of triumph.

He is sometimes hypercritical. Thus, p. 9. 'Pope, in his excellent Essay on Criticism (as will, in its place, when you come to be lectured upon it, at full be explained) terms this making the sound an echo to the sense. But I apprehend that definition takes in but a part, for the best ancient poets excelled, in this painting to the eye as well as to the ear. Virgil, describing

‘ describing his house-wife preparing her wine, exhibits the act  
‘ of the fire to the eye.

“ Aut dulcis musti Vulcano decoquit humorem,

“ Et foliis undam trepidi dispumat aheni.”

‘ For the line (if I may be allowed the expression) boils over ;  
‘ and, in order to reduce it to its proper bounds, you must, with  
‘ her, skim off the redundant syllable.’ These are beauties  
‘ which, doubtless the reader is displeased he cannot discern.

Sometimes confused : ‘ There is a *deal* of artful and concealed  
‘ satire in what Oenone throws out against Helen ; and to speak  
‘ truth, there was fair scope for it, and it might naturally be ex-  
‘ pected. Her chief design was to render his new mistress sus-  
‘ pected of meretricious arts, and make him apprehensive that  
‘ she would hereafter be as ready to leave him for some new  
‘ gallant, as she had before, perfidiously to her lawful husband,  
‘ followed him.’

Sometimes contradictory : thus, p. 3. ‘ Stile, (says he) is used  
‘ by some writers, as synonymous with diction ; yet in my opi-  
‘ nion, it has rather a complex sense, including both sentiment  
‘ and diction.’ Oppose to this, p. 135. ‘ As to concord, and  
‘ even stile, they are acquirable by most youth in due time, and  
‘ by many with ease ; but the art of thinking properly, and  
‘ chusing the best sentiments on every subject, is what comes  
‘ later.’

And sometimes he is guilty of false criticism : as when he says,  
Ovid's chief excellence lies in description. Description was the  
rock on which he always split ; *Nesci-vit quod bene cessit relinquere*,  
as Seneca says of him ; when once he embarks in description,  
he most commonly tires us before he has done with it. But to  
tire no longer the reader, or the translator, with extended cen-  
sure ; as a critic, this gentleman seems to have drawn his know-  
ledge from the remarks of others, and not his own reflection ; as  
a translator, he understands the language of Ovid, but not his  
beauties ; and tho' he may be an excellent school-master, he has,  
however, no pretensions to taste.

**ART. VI.** *The history of the Popes, from the foundation of the see of Rome, to the present time. Vol. IV. By Archibald Bower, Esq; Heretofore public professor of Rhetoric, History, and Philosophy, in the universities of Rome, Fermo, and Macerata, and, in the latter place, counsellor of the inquisition. Price 11 s. 6 d. Sandby.*

**I**F there was any want of fortitude and perseverance in our generals, we would recommend Archibald Bower, Esq; to a command in the army: for we look upon him as a person possessed of these qualities in the utmost perfection. The public has been witness of his successive disputes and repeated discomfiture. We have seen him maintain his own theme in the teeth of irrefragable argument and undoubted evidence: we have seen him set demonstration at defiance, and, like Anteus, rise from the earth with fresh vigour after every overthrow. The Hercules of truth is even tired with vanquishing this formidable γὰρ τεκνον, and we believe, will hardly endeavour to procure, for him a fate analogous to that of Anteus, who met with a violent death in a state of suspense between heaven and earth. After all the charges of imposture and plagiarism, which have been brought and proved against Mr. B——r, sufficient, one would think, to silence any ordinary mortal, we find him once more emerging, with all his titles, from the abyss of oblivion, and standing again candidate for the public approbation, in the character of a protestant historian. How far he may succeed, we will not take upon us to determine.

Prefixed to this book we find an advertisement, in which the author declares his resolution to pursue the work: he promises, that ample amends shall be made in the next volume for the smallness of this, and that the whole history shall be comprized in three volumes more.—Before this plan shall be executed, we believe the author will begin to be sick of his undertaking: for, we can hardly think the world will continue to encourage a work from such hands, and executed in such a manner, after they have treated with neglect a performance on the same subject, of established reputation; we mean the *History of the Popes*, printed at the Hague, in the French language, and lately translated into English by a gentleman every way qualified for the task. That translation, enriched with curious and judicious notes, was in vain recommended to the public, by some of the best writers of the present age. People seemed to be cloyed with the subject; and the translator, we are afraid, was obliged to desist, because there was little or no demand for his Numbers, even after he had brought down the history to the year of Christ 1144. True it is,



is, he has promised to publish the remainder in volumes; but, we believe, it will depend upon the public, whether or not this promise can be accomplished.

Mr. Bower's IVth volume, now before us, comes down no farther than the year 867, and begins with the year 757; so that the whole period of which it treats does not exceed 110 years. Near nine hundred years remain to be discussed, and these the busiest of the papal history; we therefore will venture to affirm, that Mr. Bower will find it impossible to fulfil his promise, of comprehending the whole in three volumes more; unless he should publish them in short hand, or invest his writings with that contractile and dilating power, which we are told the devils possessed in Pandemonium.

This IVth volume begins with the pontificate of Paul I. whom Mr. Bower calls the ninety-second, though the French author styles him the ninety-sixth bishop of Rome. This pontiff reigned ten years, which are very barren of important events. Mr. Bower has filled up the period with the account of an embassy from the emperor of Constantinople to the king of France, about a match between the emperor's son and Pepin's daughter, with the description of a council assembled in France, to deliberate upon image-worship. In characterising this pope, our historian observes, that he has been allowed a place in the kalendar, and is now worshipped as a saint, but for what extraordinary merit, history does not inform us, nor even the legends—How does this character and assertion agree with what the French author says from *Anastasius* and *Platina*? “He was mild and charitable; if he had offended any one ever so little through the malice of another, he immediately studied how to make him amends. Several bore witness of him, that he used to go with his servants by night to visit the poor in their own houses, and especially the sick, who were confined to their beds; and supplied them with plenty of food and other necessaries. He visited the prisons too by night; delivered criminals on the brink of death, and paid the debts of those whom their creditors kept in jail. He succoured the widow and the orphan, and, in short, every necessitous object.” His behaviour in the case of Marinus, who had done him ill offices, is an instance of heroic generosity.—We should be glad to know, if Mr. Bower can produce in history a more amiable character of true primitive christianity, than that which is here delineated; and for what reason he asserts, that history does not inform us of any extraordinary merit in Paul; that even the Legends are silent on this subject. Shall we believe that Mr. Bower had some  
private

private reason to defame the character of Paul; or that he had never read *Anastasius*, though he has referred to his name in the margin of his book.

In the pontificate of Hadrian, Mr. Bower has given a pretty exact detail of the different expeditions which Charlemagne made into Italy; and has besides, interwoven in it the history of Constantinople, including all the particulars of the councils of Nice, concerning image-worship. These are circumstances which concern the church: but in an history of the popes, they might have been more generally treated, as distant and foreign transactions. If the author proceeds to give us so minute a description of all the subsequent councils in which the popes were more immediately concerned, and to insert all the historical events of Germany and Italy, which related to the Roman pontiff, this work will extend to fifteen or twenty volumes.

As a specimen of our author's stile and manner, we shall make some extracts from his account of the celebrated pope *Joan*, upon whom he had no occasion to expend above three lines: for all the sensible part of mankind are fully satisfied, that no such person ever existed.

‘ *Pope* J O A N.

‘ After *Leo* IV. and before *Benedict* III. is commonly placed  
 ‘ the famous pope *Joan*, by those who believe that such a pope  
 ‘ ever existed. But before I enquire whether such a pope ever  
 ‘ existed or not, the reader will expect some account of the  
 ‘ birth, of the education, of the various adventures, of so extra-  
 ‘ ordinary a woman, before, as well as after, she attained to  
 ‘ the pontifical dignity, as it has been delivered down to us  
 ‘ by the writers, who speak of her as a real, and not as a fa-  
 ‘ bulous person. She was, according to most of those writers,  
 ‘ the daughter of an English missionary; who, leaving his own  
 ‘ country, went over to Germany, with great numbers of his  
 ‘ countrymen, to instruct the Saxons, whom Charlemagne had  
 ‘ converted with his victorious army to the Christian religion.  
 ‘ The missionary carried over his wife with him, which obliged  
 ‘ him, as she was big with child, to stop at Ingelheim; and  
 ‘ there she was delivered of a daughter, whom some call *Joan*,  
 ‘ and others *Agnes*, *Gerbert*, *Isabel*, *Marguerite*, *Dorothy*,  
 ‘ and *Jutt*. As *Joan* (so I shall call her, as she is most com-  
 ‘ monly known by that name) shewed from her infancy a strong  
 ‘ inclination to the study of letters, and her father, who was a  
 ‘ man of great learning, indulging that inclination, took upon him  
 ‘ to instruct her, she made under him such astonishing progress  
 ‘ in the different branches of literature, that she was looked  
 ‘ upon

upon by all as a prodigy. Her passion for learning did not render her insensible to a passion of a different nature. As she was no less famous for her beauty and address than for her genius and her learning, a young monk, of the monastery of Fuld in Germany, fell violently in love with her; and his flame kindling one no less violent in her breast, it was agreed between them, that, to enjoy more freely the company of each other, she should privately withdraw from her father's house, should disguise her sex, and, in that disguise, apply to the abbot to be admitted into the same monastery. She was then only twelve years old; but her passion inspiring her with a resolution superior to her age as well as to her sex, she forsook her parents unaffected, and dissembling her sex, presented herself to the abbot, and so imposed upon him by an assumed modesty, and a pretended desire of consecrating herself from her tender years to God, and avoiding the temptations of the world, that might, in confederacy with her passions when they grew stronger, rob her of her innocence, that he embraced her with great joy, and received her as a most promising youth, amongst his monks. And now the two lovers had, to their inexpressible satisfaction, opportunities every day of seeing one another, of conversing familiarly together, and expressing to each other the violence of their passion, undisturbed and unsuspected. However, they are said to have kept, notwithstanding the violence of their passion, within bounds in indulging it; but within what bounds we are not told; and to keep any bounds in indulging a violent passion, is a task to which few, if any at all, are equal. The lovers did not long continue in that happy state; but eloping together, for what reasons we are not informed, from the monastery, they came privately over to England, the young monk being a native of this country. Here they pursued their studies together with uncommon application. From hence they went to France, from France to Italy, and from Italy to Greece; stopping where-ever they found masters or professors capable of improving them in the knowledge they had already acquired. In Greece they chose Athens for the place of their abode, to perfect themselves there in the knowledge of the Greek tongue. They had not been long at Athens, when the monk was taken ill, and died in a few days, in spite of all the care that could possibly be used to save his life. How deeply the surviving lover was affected with so fatal a blow, no words can express. Not able to bear the sight of any thing or place she had ever seen with him, she resolved, in the same disguise, to repair to Rome; not to visit the holy place there, but to divert her mind from dwelling too intensely upon the irreparable  
loss



\* loss she had sustained, and alleviate her grief with the sight of  
 \* so many great objects as would offer themselves there to her  
 \* view. She had no occasion to repent of that resolution: her  
 \* extraordinary talents made her soon known in that great me-  
 \* tropolis; and her modesty, her address, her engaging behaviour,  
 \* gained her the esteem as well as the affection of all who knew  
 \* her. To display her talents, she opened a school; and had  
 \* the satisfaction of seeing it frequented by persons of the first  
 \* rank and distinction, by the most learned men at that time in  
 \* Rome; nay, and by the public professors themselves, not  
 \* ashamed, nor thinking it any sort of disparagement for them  
 \* to become her disciples. Thus she continued gaining daily  
 \* new reputation and credit, not by her knowledge and learn-  
 \* ing alone, but by a conduct in appearance quite blameless,  
 \* and an outward shew of extraordinary sanctity, being ever the  
 \* foremost in all public exercises of piety and devotion.

\* In the mean time died Pope Leo IV. and tho' men of ex-  
 \* traordinary merit were not then wanting in Rome, yet was a  
 \* woman preferred to them all, and, as of all the best qualified for  
 \* so high a station, raised with one voice by the people and cler-  
 \* gy to the pontifical throne. Thus did the world behold a  
 \* woman sitting in the chair of St. Peter, and the keys, with  
 \* the power of loosening and binding, fallen to the distaff. How  
 \* long she was suffered thus to impose on the Christian world, is  
 \* not agreed amongst authors; but in this all agree, that neither  
 \* the people nor the clergy had occasion, till she was discovered,  
 \* to repent of their choice; for she was discovered in the end,  
 \* and the discovery of her sex was owing to the same passion that  
 \* first prompted her to disguise it. Had she been as chaste as  
 \* many other women, who are said to have disguised their sex  
 \* before her time, as well as after it, she might have conti-  
 \* nued undiscovered, as well as they, to the hour of her death;  
 \* but chastity was a virtue that she had been an utter stran-  
 \* ger to ever since her infancy, and opportunities now offering  
 \* daily to gratify an inclination that she never had the resolution  
 \* to withstand, she yielded to it at all adventures, discovered  
 \* herself to one of her domestics, on whose secrecy she knew she  
 \* could rely, and disclosing to him all her secrets, took him in  
 \* the room of her former lover. He was true to his trust; and  
 \* to none was their intimacy known till the consequences, na-  
 \* turally attending it, betrayed it to the world. Her holiness  
 \* proved with child; and we are told, that having presumed, on  
 \* that condition, to exorcise a Demoniack, and command the devil  
 \* to tell her when he was to quit the body he possessed, the evil  
 \* spirit answered, *Tell me first, you who are Pope, and the father*

of fathers, when a she pope is to be brought to-bed, and I will then tell you when I am to quit the body I possess. That answer was understood by those that heard it as importing no more than that the devil never would depart from that body; and no notice was therefore taken of it.

In the mean time her holiness advanced in her pregnancy; but not thinking herself so near her time as she really was, she unluckily ventured to assist at a procession, the annual procession of the Rogation-week. In that week, the week preceding Whitsuntide, extraordinary devotions were performed to preserve the fruits of the earth yet tender and liable to be blasted; and the pope walked, in solemn procession, with all the clergy, from the Vatican Basilic to the Lateran. She might have excused herself; and a woman of her art and address could not be at a loss to find pretences to excuse herself from attending so long and so fatiguing a ceremony: but she chose to attend it, not apprehending that she was so near her time, say some writers: while others gravely tell us, that, touched with remorse, she sincerely repented of her wickedness; and that an angel being thereupon sent from Heaven to offer her the alternative, to be either eternally damned in the other world, or endure in this the confusion that was due to her sins, she chose of the two evils the least. However that be, she set out in procession from the Vatican, attended, according to custom, by the clergy in a body, by the senate, and immense crowds of people, and walked with great ease till she came to the street between the church of St. Clement and the amphitheatre. There she was suddenly seized with the pains incident to women in her condition; fell, overcome by the violence of those pains, to the ground; and while all about her were striving to help her up, and afford her some relieve, not knowing what had befallen her, she was, in the public street, and in the presence of the whole multitude, delivered of a son, or, as a monkish poet expresses it, of a little pope. Some say, that both the mother and the child died on the spot; and others, that the child died; but that the mother was preserved by a kind of miracle, to atone, as she did in a dungeon, for her wickedness. They add, that to perpetuate the memory of such an extraordinary adventure, a little chapel was built, and a statue erected, in the place where it happened, both to the mother and the child; and that, in detestation of the fact, the popes and the Roman clergy have ever since, in their processions from the Vatican to the Lateran, turned off from that street, chusing rather to go a good way about than to pass through so infamous a place. Not satisfied with thus shewing,

' ing their detestation and abhorrence of such a scandalous im-  
 ' position, to prevent their being thus imposed upon for the  
 ' future, they introduced the immodest custom of placing the  
 ' new pope on a perforated stool, before he was ordained, and  
 ' obliging the youngest deacon to satisfy himself and them, that  
 ' the person, whom they had chosen, was not a woman; *Mat*  
 ' *est*, cried the deacon; and the clergy answered, *Deo gratias.*'

This story is followed by a tedious disquisition, tending to  
 prove it a fable invented by the Roman Catholics themselves.  
 In the midst of this discussion, the historian introduces himself  
 in a note, exclaiming against the inquisition at Macerata.

' What care was taken at Siena to abolish all remembrance of  
 ' pope Joan, as well as of the statue with which she was honoured  
 ' in the stately cathedral of that city, will appear from what hap-  
 ' pened to the very learned father Antonius Pagi, and is related  
 ' by himself: As he passed through Siena in 1677, and was very  
 ' desirous of being informed upon the spot of every particular  
 ' relating to the famous statue of the she-pope in that cathed-  
 ' dral, he applied for information to the religious of his own  
 ' order, the Minorites; but they, to his great surprize, pre-  
 ' tended all to a man never to have heard of such a statue.  
 ' Hereupon Pagi, finding they avoided, he knew not why, en-  
 ' tering upon the subject, repaired to the cathedral, and ad-  
 ' dressing most of the prebendaries as they came out of the choir  
 ' after vespers, told them, that he wanted to see the statue of  
 ' pope Joan, and begged they would shew it him, as it might  
 ' afford him some new light to confute the fable, and confound  
 ' the heretics; but they all walked off, without so much as  
 ' deigning to return him an answer. When they were all gone;  
 ' a man, advanced in years, accosting him, told him, that he  
 ' had long belonged to that cathedral; and that, as it was not  
 ' to gratify his curiosity, but, as he understood, for the good of  
 ' the church, he wanted to be informed concerning the statue of  
 ' pope Joan, he would give him what information should be  
 ' thought necessary for so good a purpose, provided he engaged  
 ' never to discover the person who had given it. With this  
 ' condition Pagi very readily complied; and thereupon the good  
 ' old man answered all his questions to his full satisfaction;  
 ' shewed him the place where the statue had stood, told him  
 ' when it was changed into that of Zachary, when it  
 ' was removed; *viz.* in the pontificate of Alexander VII. a  
 ' native of Siena, &c. Thus Pagi; and I cannot help ob-  
 ' serving here, that the promise of secrecy insisted on by the  
 ' old man, the clownish behaviour of the dignitaries of the  
 ' church in one of the most polite cities of all Italy, and the  
 ' shyness



‘ shyness of the friars, averse to enter upon the topic of the  
‘ female pope even among themselves, and with a very learned  
‘ man of their own order, who, they knew, would make a good  
‘ use of the information they would give him, plainly shew,  
‘ that an order had been issued, no doubt, by the inquisition,  
‘ commanding all the inhabitants of Siena to observe a strict  
‘ silence with respect to pope Joan and her statue. And it is not  
‘ at all to be doubted but the like order has been lately issued by  
‘ the same tribunal in another city of Italy, enjoining the inha-  
‘ bitants to forbear all mention of one, whom they cruelly tor-  
‘ tured and racked to death. In compliance with that order,  
‘ they must all pretend never to have heard of such a man, as  
‘ the friars at Siena pretended never to have heard of the famous  
‘ statue, which stood so many years in that cathedral, and had  
‘ but a little time before been removed. But an honest man,  
‘ I trust, will one day be found at Macerata, as well as at Siena,  
‘ who will speak the truth, to the eternal infamy of the mi-  
‘ nisters of that hellish court, striving to conceal with lying  
‘ *Certificates*, and lying *Attestations*, as remarkable an instance of  
‘ their cruelty and injustice as any that occurs in history.’

There is something whimsical enough in the circumstance of interweaving the apology of Archibald B——r, Esq; with the history of pope Joan; and yet there is a stronger analogy between these venerable personages, than one would at first imagine. Pope Joan and Archibald B——r were both of this island: they were both monks, and professors: they were both accused of incontinence and imposture: but then, Mr. B——r never was pope, nor does it appear that he was ever delivered of a bastard-child, unless we speak metaphorically, and refer to the children of his brain. Pope Joan was stigmatized by Marianus Scotus: Archibald B——r was detected by Joannes Scotus, both men of character, ecclesiastics, and natives of the same country: Pope Joan’s statue was removed from its place in Siena, and the inquisition forbid the monks to mention her name; Archibald B——r removed himself from Macerata, and the holy office has forbid his name to be mentioned. To carry on the parallel, it is now generally believed, that pope Joan never existed; and it is still more universally believed, that there never was any such person as Archibald B——r, counsellor of the inquisition at Macerata.

ART. VII. *A Letter from M. Rousseau, of Geneva, to M. D'Alembert, of Paris, concerning the effects of theatrical entertainments on the manners of mankind. Translated from the French. Nourie. 8v. Pr. 2 s. 6 d.*

WITH pleasure we recommend to our readers this truly moral, entertaining, and spirited epistle of the republican sage. Here he will find the feelings of the heart, the seducing influence of the passions, the reigning prejudices of mankind, combated with the arguments of reason, the temper of a philosopher, and the manners of a gentleman. Taste, strong sense, and a thorough acquaintance with the stage, we must allow our author; at the same time that we acknowledge many of his positions, though true in fact, to be founded on local prejudices, drawn from personal circumstances, and a too rigid morality, suited only to the narrow circle in which he lives. Our judgment approves the force, but our heart condemns the result of his reasoning. We study, we admire him in the closet; but we forget or slight him in the world. Too severe and scrupulous a virtue is ill calculated for the human heart and manners; and altho' we may assent to it in speculation, we necessarily differ from it in practice. In this, and in every thing else, the golden mean, the *aurea mediocritas* must be maintained, if we would render ourselves agreeable and useful in society. In this age, the stoicism of a Cato would be as useless as the cynical manners of a Diogenes would be detestable. So high-strained a morality we may admire in history, but never copy in life. A character, such as Cato's, may dazzle with the power of language, in which poets and orators have dressed it; but, as it enters not into the heart, of consequence it can never influence the conduct. Our author's principles may indeed suit a citizen of Sparta or Geneva; they will never, we may venture to affirm, be embraced by an Englishman, a Frenchman, or a Spaniard. His reasoning is supported by the practice of a gloomy, austere, but wise community, which we had rather see praised than imitated; yet does he seem to revolt from the dictates of his own heart, at the very time he is urging those of the head.—But it is our business to present our readers with a view of this performance, not a comment upon it.

After a modest, well written, and really affecting preface, our author begins his letter with obviating a charge of socinianism brought by M. D'Alembert against the clergy of Geneva. The whole is so just and sensible, that we cannot deny our readers an extract.

‘ Accord-

‘ According to you, many of the clergy of Geneva are downright Socinians. This you declare in the face of all Europe. But I should be glad to know where you got this intelligence? It must have been either from your own conjectures, or from the information of a third person, or from the confession of the very clergy in question.

‘ Now in matters of mere doctrine, and which are no way connected with morality, how is it possible to judge of another man's faith by conjecture? How is it possible even to judge of it from the declaration of a third, contrary to that of the person concerned? Who can tell better than myself, what I do, or do not, believe? and who is to be depended upon in this matter more than myself? Should a fiery priest first draw sophistical and disavowed consequences from the discourses or writings of a worthy man, and afterwards persecute the author for those same consequences, the priest acts in character, and nobody is surprized: but are we to do honour to worthy men in the same manner as a knave persecutes them? and shall a philosopher imitate those captious arguments to which he has so often fallen a victim?

‘ One would therefore think, that those clergy who according to you are Socinians, and reject the eternity of hell-torments, had declared their opinions to you in confidence: but were these their opinions, and had they intrusted you with them, surely they would have done it privately, and with the freedom usual in philosophical conferences; they would have mentioned them to the philosopher, and not to the author. But they have mentioned no such thing; and of this your having published them, is an undeniable proof.

‘ Far am I, however, from pretending either to judge of or to blame the doctrine you impute to them: all I say is, that you have no right to charge them with it, unless they profess it themselves. I know not what Socinianism is, so that I can say neither good nor ill of it; though from some confused notions I have of that sect and its founder, I feel a greater aversion than liking to it: but upon the whole, I am a friend to every peaceable religion, in which the Supreme is served according to that portion of reason which he has given to his creatures. When a man cannot believe what he finds absurd, it is not his fault, but that of his reason and understanding; and how can I conceive that God should punish him for not having framed an understanding for himself, contrary to that which he received from the divine hands? Should a



' doctor come and command me in God's name to believe that  
 ' the part is greater than the whole, what could I think within  
 ' myself, but that this man wanted to make a fool of me? No  
 ' doubt but the orthodox Christian, who sees no absurdity in  
 ' the mysteries of religion, is obliged to believe them: but if  
 ' the Socinian finds them to be nonsense, what can we say to  
 ' him? Shall we attempt to convince him that they are not  
 ' nonsense? He then will begin to demonstrate to you, that it  
 ' is nonsense to reason on what we cannot understand. What  
 ' then is to be done? Let him alone.

' Neither am I more offended, that they who serve a merci-  
 ' ful God, should reject the eternity of hell-torments, if they  
 ' find it inconsistent with his justice. In that case, let them in-  
 ' terpret the passages contrary to their opinion, as well as they  
 ' can, rather than give it up: for what else can they do? No  
 ' man has a greater love and respect for the sublimest of all books  
 ' than myself; it affords me daily comfort and instruction, when  
 ' I have a dislike to other reading. Yet I maintain, that even  
 ' if the scriptures themselves were to give you an idea unworthy  
 ' of the Divine Majesty, you ought to reject it in this particular,  
 ' as in geometry you would reject demonstrations that conclude  
 ' an absurdity: for whatever may be the authenticity of the sa-  
 ' cred text, still it is more credible that the Bible should be  
 ' corrupted, than that the Deity should be unjust or malevolent.'

This is the language of reason, of philosophy; it ought to be  
 that of Christianity. We are sorry, however, to say, that cha-  
 rity seems to be absorbed in a narrow zeal, diametrically oppo-  
 site to the dictates of that pure religion we profess. Let our  
 bigots, from perusing this passage learn, that greater caution is  
 requisite in censuring errors in faith, than trespasses against  
 morals; and that christian charity, pastoral zeal, and philosophic  
 moderation are not incompatible.

Having discussed this point, our author proceeds to the next  
 remark of M. D'Alembert, under the article *Geneva* in the *Cyclo-*  
*pædia*. This gentleman is of opinion, that theatrical entertain-  
 ments, which are banished by the laws from Geneva, might be  
 permitted with advantage to the taste, the morals, and the  
 happiness of the people. By regulating the conduct of players  
 by severe laws, duly executed, Geneva, he imagines, might  
 conciliate the stage with good morals, and enjoy the advantages  
 of both; it might improve literature, without diminishing vir-  
 tue, or encouraging libertinism; and thus blend the Spartan  
 wisdom with the Attic elegance and urbanity. This sentiment

it is which our author labours to refute from the nature of such entertainments: from the manners essential to and inseparable from a comedian; and lastly, from the situation and circumstances of the city of Geneva. In examining the first point, he proves by a fine chain of deduction, and a curious inquiry into the chief characters of the best dramatic writers, that the stage has not a power of changing opinions or manners; it has only that of heightening the national character, strengthening the natural inclinations, and giving new vigour to the passions. 'In this sense, says he, one would imagine, that with such effects the comic muse would have a happy influence upon the good, and a bad effect upon the vicious. Even in the first case, the point would be to know whether, when the passions are too much irritated, they do not degenerate into vices. I am not ignorant, that the poetic art, so far as it regards the theatre, pretends to a contrary effect, and to purge while it excites the passions. But I have great difficulty to understand this rule. Is it that, to grow temperate and wise, we should begin with being intemperate and mad?' He urges, that a concurrence of general and particular causes, some of which he specifies, will ever hinder dramatic representations from attaining that high degree of perfection of which they are susceptible, or of producing those good effects which might be expected from them. Were we to suppose this perfection to exist in them, and the manners and disposition of the people ever so ductile and pliant, yet would the effects be frustrated, for want of means to render them sensible. "I know, says M. Rousseau, but of three sorts of means that can contribute to influence the manners of a people; namely, the force of laws, the authority of opinion, and the allurements of pleasure. Now, laws have no access to the stage, where the least restraint would be a pain, and not an amusement. Nor does opinion depend on this entertainment, since the stage, instead of prescribing, receives laws from the public: and as for the pleasure that may be enjoyed in the representation, its whole effect is to carry us the oftner to the theatre."—Nothing, besides the context, can possibly give the reader an idea of M. Rousseau's meaning in this place, which seems to be obscured in the translation. We must say of our translator, that he may understand the language, but we are pretty sure he is not master of the subject of this author; without which the French may be turned into English, but the sense will infallibly be converted into nonsense. He proceeds: 'The stage, you will say, under a proper regulation, renders virtue amiable, and vice odious. Indeed! And was it not the same before there were plays? Was it not usual then to love honest men, and to detest knaves?

' and are these sentiments weaker where there are no theatrical  
 ' entertainments? The stage renders virtue amiable! A great  
 ' wonder truly, that it should do what nature and reason have  
 ' done before it! Knaves are hated upon the stage;—Are they  
 ' liked in society, when known to be such? Is it very certain, that  
 ' this aversion is more the work of the author, than a consequence  
 ' of the crimes which he makes them commit? Is it very certain,  
 ' that the bare recital of those crimes would strike us with less  
 ' horror, than the painting them in such lively colours? If his  
 ' whole art consists in exhibiting malefactors to our view, in order  
 ' to render them odious, I do not see any great beauty in this  
 ' art; and there are but too many other lectures in life, without  
 ' having recourse to this. Shall I venture to add a surmise which  
 ' comes into my head? I question whether any man whatever,  
 ' upon hearing a plain narrative of the crimes of Phædra, and Me-  
 ' dea, before he went to the play, would not detest them much  
 ' more at the beginning, than at the end of the representation;  
 ' and if this question be well founded, what shall we think of  
 ' the so much boasted effect of the stage?

' I should be glad to see any body that could demonstrate to  
 ' me clearly, and without a parade of words, how it was pos-  
 ' sible for him to raise sentiments in my breast, which I had  
 ' not felt before, and to make me judge of moral entities,  
 ' otherwise than as I judge of them within myself? How puerile  
 ' and senseless are all these pretensions? Alas! if the beauty of  
 ' virtue was the work of art, it would have been long ago dis-  
 ' figured! For my part, were I to be still treated as a knave for  
 ' daring to maintain that mankind are born virtuous, I think  
 ' and believe I have proved it: the source of that affection  
 ' which attaches us to virtue, and inspires us with aversion  
 ' to vice, is within ourselves, and not in the play. Art cannot  
 ' produce, it can only employ, this affection. The love of  
 ' beauty \* is a passion as natural to the human breast as self-  
 ' love; it does not spring from an arrangement of the scenes;

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\* I speak here of moral beauty; let philosophers say what  
 ' they will, this love is implanted in man, and serves for a rule  
 ' of conscience. I might quote here as an example the little  
 ' entertainment called Nanine, which has made the audience  
 ' grumble, and supported itself merely by the great reputation  
 ' of the author; and this because honour, virtue, and the pure  
 ' sentiments of nature are preferred to the impertinent prejudice  
 ' of ranks and conditions.

the



‘ the author does not carry it thither, he finds it there ; and  
‘ by flattering that pure passion, he draws those melting tears  
‘ from the audience.

‘ Some will say, that tragedy excites the audience to pity by  
‘ means of terror : be it so ; but what sort of pity is this ? A  
‘ fleeting concern, which lasts no longer than the illusion that  
‘ gave it birth ; a remnant of natural tenderness, quickly stifled  
‘ by the passions ; in short, a barren pity, fed with a few tears,  
‘ and never productive of the least act of humanity. Thus did  
‘ the bloody Sylla weep at misfortunes, of which he himself was  
‘ not the cause. Thus did the tyrant of Pheræ hide himself at  
‘ the play, lest he should be seen to sigh with Andromache and  
‘ Priamus, while he felt not the least concern at the cries of so  
‘ many unfortunates, who were every day butchered by his  
‘ orders.

‘ If it be true what Diogenes Laertius observes, that the  
‘ human breast is more affected with imaginary than with real  
‘ evils ; if the representations of the stage will sometimes com-  
‘ mand a greater stream of tears from the audience, than per-  
‘ haps they would shed at the sight of the real object ; it is not  
‘ so much, as the Abbe du Bos imagines, that the concern is  
‘ weaker, and does not rise to be grief, but because it is pure,  
‘ and without any alloy of inquietude. By shedding tears at  
‘ those representations, we discharge all the duties of humanity,  
‘ without any other inconveniency : but real miseries require  
‘ something more ; namely, to assist, to console, to ease the  
‘ unfortunate, which would be making us share in their afflicti-  
‘ ons, and at least involve us in troubles, from which, through  
‘ our natural indolence, we would willingly be exempt. It may  
‘ be said, that we are narrow-hearted, for fear of the expence  
‘ with which pity is attended.

‘ Upon the whole, when a man goes to admire the great ex-  
‘ ploits of fabulous heroes, and to weep over imaginary woes,  
‘ what can we expect more from him ? Is not he content with  
‘ himself ? Does not he boast of his compassionate disposition ?  
‘ Does not he discharge every duty he owes to virtue, by ho-  
‘ nouring it on the stage ? What would you have him do more ?  
‘ For him to practise it himself ? By no means : he has no part  
‘ to act ; he is no player.’

Our author infers, from his whole argument on this point,  
that whether we deduce the best form of plays from the nature  
of the stage in general, or whether we examine what the most

admired writers of the most enlightened, polished, and learned ages and nations have done, that still the moral effect of the theatre can never be good or wholesome of itself; since, upon balancing accounts, we find its inconveniences outweigh its utility. An immediate consequence from this is, that though the stage may not tend to improve our manners, yet it will go a great way to corrupt them. It encourages and rouses the passions, and of course it weakens and enervates the mind by continual emotions; while our ineffectual concern for virtue serves only to flatter self-love, without obliging us to be virtuous. 'Hence, says he, such of my countrymen as do not disapprove of plays, considered in themselves, are certainly in the wrong.' To comprehend his meaning, the reader must observe, that theatrical entertainments are prohibited in Geneva, not because they are prejudicial in themselves, but because the vanity of dress, the dissipation, profusion, and irreligion in the conversation and manners of comedians, might taint the morals of the youth, and spread infection among the people.

Before we proceed to the author's proof of the second point, we will beg leave to remark, that how little soever a philosophic and phlegmatic citizen of Geneva may be affected by the exhibition of a fine epic poem, picture, or dramatic performance, certain it is, that a man of fine passions, feelings, sentiment, and taste, will be deeply touched with every species of beauty and deformity. Distressed virtue, triumphant vice, ignorance, conceit, vanity, as well as their opposites, will leave an impression on his mind, proportioned to the powers of the poet and actor, which in time will be reduced to practical maxims, and a settled habit and turn of thinking. So widely do we differ in sentiment from the ingenious M. Rousseau, that we are convinced the sphere of our happiness and misery, of our pains and our pleasures, is enlarged by a due use and direction of the theatre, since upon it depends, in a great measure, a national taste, and just sense of the beauty, decorum, and propriety of manners. In short, this gentleman's arguments against the stage, if admitted, will prove more than he is aware of. They are equally intended to banish from society the whole circle of arts, and to destroy poetry, painting, sculpture, music, and history itself, without which we should be no better than rude savages and fierce barbarians—

*Ingenuas didicisse fideliter artes*

*Emollit mores nec finit esse feros.*

Besides, it may be affirmed, that refinements in the liberal arts beget improvements in the mechanic, and more immediately useful ones. The same nation which produces fine poets, orators, and historians, usually abounds with ingenious weavers,  
ship.

ship-wrights, and watch-makers. The spirit of the age runs through the whole circle of arts ; and the minds of men once put into motion, turn themselves to every side ; ignorance is banished, we enjoy the privileges of reason, to think, and to act, to cultivate the pleasures of the mind, as well as those of the body †. Nor are these advantages attended with disadvantages, by any means proportioned to them. The more we refine upon pleasure, the less shall we indulge the excess of any kind ; for nothing is so destructive of true pleasure as excess. Nay, the example of antient Rome, upon which declaimers against refinement in pleasures and the arts have built so much, either makes for our opinion, or proves nothing against it. However its rise may be attributed to its poverty, rusticity, virtue, and public spirit, certain we are, that its fall proceeded from an ill-modelled government, and the unlimited extent of conquest, more than from the corruption, effeminacy, luxury, or refinement on pleasure, of individuals. And one may affirm with safety, that if the refinements of cookery, the free principles of gallantry, and violation of the marriage-bed, are more frequent in Paris and London, beastly gluttony and drunkenness, vices more pernicious to mind and body, are oftener seen at Geneva. And this our author seems inadvertently to confess, in his account of the manners of that city. Speaking of circles, or friendly meetings and clubs at Geneva, he affirms, ‘ That the love of wine is no crime in itself, nor is it often the cause of committing any. ‘ It besots a man, but does not make him wicked. For one short quarrel which it occasions, it gives birth to an hundred lasting friendships. Your bottle companions, (drunkards) generally speaking, are free and open-hearted ; they are affectionate, upright, and faithful : in short, a very good kind of people, setting aside that they are *drunkards* and *fots*. Can you say as much of other vices ?’ Reader, observe the following curious passage. ‘ Let us not calumniate *Drunkennes* ; it is not deformed enough, without having recourse to lyes. Wine causeth no wickedness ; it only discloses it. He who killed Clitus in a drunken fit, put Philotas to death in cool blood. If drunkenness has its mad fits, what violent disorder is without them ? The difference is, that this is kindled and extinguished in an instant, the others take root in the heart. Except the heat of passion, which goes off, and is easily avoided, you may be sure, that whoever commits a wicked action in liquor, broods mischief when he is sober.’ Now, we think we may venture to appeal not only to an Ovid, a Petronius, and an Otho, but to a Cato, a Seneca, or an Antoninus. Cato having detected Cæsar in an intrigue with his sister Servilia, in the bitterness of his wrath,

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† See the ingenious Mr. Hume in some of his essays.



reproached him with the appellation of drunkard, as a term the most opprobrious he could use, though a fair opportunity offered of calling him what our author thinks a more heinous crime. It is by no means our intention to write a defence of w—ing, as M. Rousseau has done of gluttony and drunkenness; though we cannot help thinking it a more natural and less pernicious vice than either of these.

But farther, we cannot join issue with our author, that man's whole time must be employed in his necessary occupations, in supplying the weakness, the wants of his nature, in performing the duties of the father, son, husband, or citizen. Nay, even at Geneva, we find, that whole nights are consumed in the most debauched pleasures of the palate. Those sages, who would be ashamed of coming sober out of a theatre, glory in being led drunk out of the tavern. The truth is, if you will have people industrious and active, you must give them pleasures and amusements. This will reconcile them to their condition, and prevent their envying those in a more easy and exalted situation. To succeed in it a man must love his profession; on this depends good morals more than is imagined, and this only can be effected by giving him his seasons of recreation. A few hours lost in this manner, will enhance the value of the rest. He returns with spirit to his employment, that he may the sooner be enabled to resume his pleasures.

In the next place, our author demonstrates from history, from the customs of all nations and ages, and from the very nature of the profession, that the life of a player is necessarily vicious, debauched, and infamous.—The following portrait of a comedian we shall present to our readers.

‘ Let us return to the Romans, who, far from imitating the  
 ‘ Greeks in this respect, set quite a contrary example. When  
 ‘ they declared comedians infamous by law, was it with a view  
 ‘ to dishonour the profession? Of what use would so cruel a de-  
 ‘ cree have been? No; they did not dishonour the profession,  
 ‘ they only gave open testimony of the dishonour inseparable  
 ‘ from it: for good laws never alter the nature of things, they  
 ‘ only are guided by it; and such laws alone are observed. The  
 ‘ point is not therefore to cry out against prejudices, but to  
 ‘ know first of all whether these are really prejudices; whether  
 ‘ the profession of a comedian is not in itself dishonourable; for  
 ‘ if such it should unfortunately prove, in vain would it be for  
 ‘ us to determine it is not; instead of vindicating its reputation,  
 ‘ we should only bring disgrace on ourselves.

‘ What

‘ What is then the ſo much boaſted ability of a comedian ?  
‘ It is the art of counterfeiting, of aſſuming a ſtrange charac-  
‘ ter, of appearing different from what he really is, of flying  
‘ into a paſſion in cold blood, of ſaying what he does not think  
‘ as naturally as if he really did think it ; in ſhort, of forget-  
‘ ting his own ſtation to perſonate that of others. What is  
‘ this profeſſion of a comedian ? A trade by which a man exhi-  
‘ bits himſelf in public with a mercenary view ; a trade by  
‘ which he ſubmits to ignominies and affronts from people, who  
‘ think they have purchaſed a right to treat him in this man-  
‘ ner ; a trade, in ſhort, by which he expoſes his perſon to pub-  
‘ lic ſale. I conjure every ingenuous man to tell me, whether  
‘ he is not conſcious in the bottom of his heart, that this traf-  
‘ fic has ſomething in it ſervile and baſe. You philoſophers,  
‘ who pretend to be ſuperior to the prejudices of the vulgar,  
‘ would not you all die for ſhame, if meanly metamorphoſing  
‘ yourſelves into kings, you were obliged to act a character ſo  
‘ different from your own, and to expoſe your ſacred perſons  
‘ to the insolence of the vulgar ? What ſort of ſpirit is it then  
‘ that a comedian imbibes from his condition ? A mean ſpirit,  
‘ a ſpirit of falſehood, pride, and low ridicule, which qualifies  
‘ him for acting every ſort of character, except the nobleſt of  
‘ all, that of man, which he lays aſide.

‘ I am not ignorant, that the action of a comedian is not like  
‘ that of a cheat, who wants to impoſe upon you ; that he does  
‘ not pretend you ſhould take him for the real perſon he repre-  
‘ ſents : or that you ſhould think him actuated by the paſſions  
‘ which he only imitates : I know alſo, that by giving this imi-  
‘ tation for what it really is, he renders it altogether innocent.  
‘ Therefore I do not abſolutely charge him with being a cheat,  
‘ but with making it his whole buſineſs to cultivate the art of  
‘ deception, and with practiſing it in habits, which, though  
‘ innocent perhaps on the ſtage, muſt every where elſe be ſub-  
‘ ſervient to vice. Thoſe fellows ſo genteely equipped, and  
‘ ſo well practiſed in the theory of gallantry and whining, will  
‘ they never make uſe of this art to ſeduce the young and inno-  
‘ cent ? Thoſe lying valets, ſo nimble with their tongue and  
‘ fingers on the ſtage, ſo artful in ſupplying the neceſſities of  
‘ a profeſſion more expenſive than profitable, will they never  
‘ try their abilities off the ſtage ? Will they never take the purſe  
‘ of an extravagant ſon, or a miſerly father for that of Leander  
‘ or Argan ? The temptation of doing evil increaſeth all the  
‘ world over in proportion to the opportunity ; and comedians  
‘ muſt be honeſter by far than the reſt of mankind, if they are  
‘ not more corrupt.’

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He next proves, that however theatrical entertainments may be permitted in great, populous and rich cities, they would necessarily be attended with ruinous consequences in small ones, where industry, labour, and frugality, are the support of the government. The following picturesque sketch of history we cannot refuse our readers, the application of which is obvious.

‘ I remember in my younger days, to have beheld at Neuf-  
 ‘ chatel, an object extremely agreeable, and perhaps the only  
 ‘ one of the kind upon the face of the earth : this was an intire  
 ‘ mountain covered with habitations, each of which forms the  
 ‘ centre of the adjacent lands ; so that these houses, at distances  
 ‘ as equal as the fortunes of the proprietors, afford the nume-  
 ‘ rous inhabitants of that eminence, the tranquillity of retire-  
 ‘ ment, and the sweets of society. These happy peasants are  
 ‘ at their ease, free from taxes, imposts, and oppression of land-  
 ‘ lords ; they cultivate, with all possible care, those lands whose  
 ‘ product is their own ; and they employ the hours they can  
 ‘ spare from tillage, in a thousand handicrafts, and in making a  
 ‘ right use of that inventive genius with which nature has blef-  
 ‘ sed them. In the winter especially, a season when the deep  
 ‘ snows deprives them of the conveniency of communication,  
 ‘ each man shuts himself up, with his numerous family, in a  
 ‘ neat wooden box, of his own constructing, where he busies  
 ‘ himself with a thousand amusing exercises, which prevent his  
 ‘ being tired of his solitude, and improve his health. Never  
 ‘ did carpenter, locksmith, glazier, or turner, by profession, en-  
 ‘ ter that country ; they all work for themselves, none for any  
 ‘ body else. Amongst the great quantity of convenient and  
 ‘ elegant furniture, with which their apartments are furnished,  
 ‘ you see not so much as any one piece that has not been finished  
 ‘ by a masterly hand. They have also leisure to invent, and to  
 ‘ make a thousand different instruments of steel, wood, paste-  
 ‘ board, which they sell to foreigners, and a great many of which  
 ‘ are sent as far as Paris ; among the rest, those little wooden  
 ‘ clocks, which have been seen there within these few years.  
 ‘ Some they make also of iron ; and they even carry their in-  
 ‘ genuity so far as to make watches ; but what seems incredible  
 ‘ is, that each man includes within himself, all the different  
 ‘ branches, into which the watch-maker’s business is divided ;  
 ‘ and fabricates the several tools himself.

‘ This is not all : they have useful books, and are tolerably  
 ‘ well instructed ; they likewise reason sensibly on most subjects.  
 ‘ They make cranes, loadstones, spectacles, pumps, barome-  
 ‘ ters, camera obscuras ; their tapestry consists in a multitude  
 ‘ of



' of all sorts of instruments; you would take a peasant's stove  
 ' for the shop of a mechanic, or for the cabinet of some expe-  
 ' rimental philosopher. They all understand something of de-  
 ' signing; they know how to paint, and to compute; most of  
 ' them play upon the flute; and many are acquainted with the  
 ' principles of music, and sing very justly. These arts are not  
 ' taught them by masters, but delivered down to them, as it  
 ' were, by tradition. Of those whom I knew to understand music,  
 ' one told me had learned it of his father, another of his aunt,  
 ' another of his cousin; and some imagined they had learnt it  
 ' without a master. One of their most frequent amusements is  
 ' to sing psalms in four parts, with their wives and children;  
 ' and you are amazed to find in those rustic huts, the strong and  
 ' nervous harmony of Goudimel, so long forgot by our learned  
 ' artists.

' No more could I be tired of rambling among those charm-  
 ' ing villas, than the inhabitants were in shewing me every mark  
 ' of the frankest hospitality. Unfortunately I was then young;  
 ' my curiosity seemed to be that of a child, and I thought more  
 ' of amusement than instruction. It is thirty years since; and  
 ' the few observations that I made are quite obliterated from  
 ' my memory. This only recurs to my mind, that I incessantly  
 ' admired in those extraordinary people, a mixture of cunning  
 ' and simplicity, which one would think almost incompatible,  
 ' and such as I never observed any where else. But this is all  
 ' the idea I have retained of their manners, their society, or  
 ' character. Now that I could view this happy spot with a diffe-  
 ' rent eye, shall I never see it more? Alas! it is in the way  
 ' to my own native soil.'

As the rest of our author's reasoning is local, and confined to  
 the effects a theatre would probably produce in Geneva, we will  
 dismiss the article, with observing, that M. Rousseau is close in  
 argument, but loose in his method. He is frequent, but always  
 entertaining, in his digressions. Sometimes, indeed, we find  
 the talkative old man prevail over the philosopher and elegant  
 writer; yet here we cannot help exclaiming, *Qualis fuit cum tales  
 sunt reliquiae!* Upon the whole, though we differ from many  
 of his positions; though he has often spun the political thread  
 to a captious sophism, yet we admire him, and do him no more  
 than justice in ranking him among the first writers of the age.

ART. VIII. *A Discourse concerning the Residual Analysis : A new branch of the Algebraic Art, of very extensiv use, both in pure mathematics and natural philosophy. By John Landen, inventor of the said Analysis, and author of Mathematical Lucubrations. 4to. Price 2s. 6d. Nourse.*

**A** Mathematician, like a prophet, has no honour in his country ; at most, fame is all his reward, and, in the condition of Juvenal's sage, he starves upon his reputation, *laudatior et alget*. In almost every other branch of literature merit will make its way : a performance of taste and humour will be purchased, read, and admired ; the sale in some measure compensating the author's labour. Hence it is, that ushering such a work into public view by subscription, is deemed a tacit acknowledgement of its *indifference*. In geometry, and the abstract sciences, 'tis otherwise. The expence of publication is great, and the number of readers by no means proportioned to the charge, not to say any thing of the merit of the production : nay, its sale will often be diminished by the very circumstances which ought to recommend it ; and there are hundreds who read Nolle, Voltaire, and Ferguson, for one who peruses Newton's *Principia*. This real discouragement of genius is probably the reason why we constantly have a scanty harvest in science and true knowlege, while the fungous crop of romance, novel, and amusement, is without measure.

The little piece before us is given as a specimen of a future publication by subscription, in which we heartily wish Mr. Landen all the success he so justly deserves, or can desire. Our geometrical readers know, that in his *Lucubrations*, published a few years since, he gave proofs of his genius and ability ; but here our author launches into a higher sphere, in which the strongest powers, and utmost exertion of the human faculties, are requisite. Not satisfied with the amazing discoveries in geometry, made by the doctrine of fluxions, and principles borrowed from motion, our author strikes into a new, at least a neglected path, and promises to effect from the *anciently-received* principles of algebra, whatever can be done by the method of fluxions. ' Notwithstanding (says he) the method of fluxions ' is so greatly applauded, I am induced to think it is not the ' most natural method of resolving many problems to which it ' is applied. The operations therein being chiefly performed ' with algebraic quantities, it is, in fact, a branch of the algebraic art, or an improvement thereof, made by the help of ' some peculiar principles, borrowed from the doctrine of motion ;

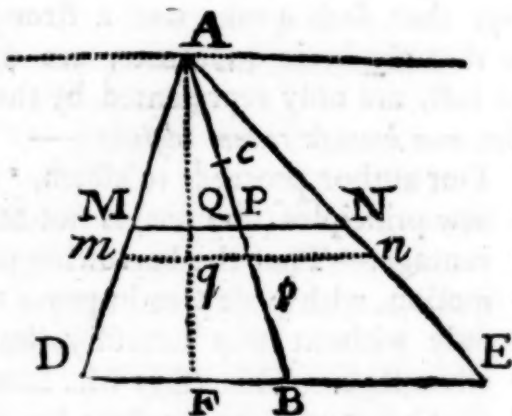
tion; which principles, I must confess, to me seem not so properly applicable to algebra, as those on which that art was before, very naturally, founded. We may, indeed, very naturally conceive a line to be generated by motion; but there are quantities of various kinds, which we cannot conceive to be so generated. It is only, (says our author) in a figurative sense, that an algebraic quantity can be said to increase or decrease with some velocity or swiftness.' What is it Mr. Landen can mean in this place? He cannot, surely, mistake types, marks, and symbols, for real quantities! We should be glad to know what third distinction of quantity he alludes to; as for ourselves we have no conception or idea of algebraic quantity, distinct from that old and general division into *discrete* and *concrete*. What inconvenience can result from having lines generated by motion, denoted by algebraic quantities? For this is really the case, and not what our author says of denoting those quantities by lines. We might, with equal propriety, say, that such a man was a strong resemblance of his picture, as that algebraic quantities, are denoted by lines, since these, in fact, are only represented by those.——*Involvete diem nubes, nox humida cælum abssulit.*——

Our author proceeds to affirm, 'that the introduction of those new principles (fluxions) is not attended with any peculiar advantage.—That the borrowing principles from the doctrine of motion, with a view to improve the analytic art, was done not only without any necessity, but even without any peculiar advantage. This (says Mr. Landen) will appear by shewing, that whatever can be done by the method of computation, which is founded on those borrowed principles, may be done as well by another method.' This method is the *residual analysis*, so called from the conclusion, being obtained by means of residual quantities in all investigations wherein it is used. Without taking it upon us to determine to what height our author may carry this doctrine, we will acknowledge, that at present we imagine, an analysis confined to finite quantities, must labour under Herculean difficulties, in inquiries into the true nature of curves, their rectifications, problems *de maximis et minimis*, points of inflexion and regression, evolutes, caustics by reflexion and refraction, cubations of solids, centres of gravity, and percussion. To instance but the last of these, the centre of percussion, as our readers know, or oscillation of a figure in motion, is that point in which all the forces and powers of the same are combined and united in one; so that if the figure meets with an obstacle opposing its motion, this strikes with a greater force than any other part of the figure. Here it is necessary, that the parts of the figure should constantly

• change



change their disposition to move; that they separate their quantity of motion, in a ratio compounded of their velocities, and the distances of that centre reciprocally proportional to the said velocities; not as in the centre of gravity in the ratio of the spaces passed through. Hence, the centre of percussion is the same in respect to velocity, as the centre of gravity is in regard to weight. As in the latter we divide the sum of the *momentums* by the sum of the weights; so in the former we must multiply the sum of the *momentums* by straight lines  $=$  or  $::$  to the spaces moved through. Hence, the general rule for finding the centre of percussion of a figure revolving about a given axis, viz. by  $\times$  all the small parts of which it consists, taken for so many weights by the squares of their distances, the point of suspension, and  $\div$  the product by the product of the same weights into the distances from the axis of motion. Thus, the quotient will be the distance of the centre of percussion from that axis: and thus, if  $AP = x$ ,  $MN = 2y$ ,  $Pp = x$ , the momentum of the whole small weight  $MNnm$ , will be  $= 2yx\dot{x}$ . Consequently the distance of the centre of percussion from the vertex  $A$ , is equal to the fluent of  $2yx^3\dot{x} \div$  by the fluent of  $2yx\dot{x}$ . Hence it follows, that if from the equation of the figure you get the value of  $y$ , and put it in those fluxions, and afterwards their fluents, you will get the distance of the centre of percussion from the point  $A$ .



How can any thing be more applicable to investigations of this nature than the doctrine of fluxions? Nay more, can this rule we have mentioned, and a thousand consequent beautiful theorems, be demonstrated with elegance, without the assistance of fluxions and principles borrowed from motion? Other examples more striking than the present might be given; but as this was the first that occurred to us, so we have laid it before our judicious reader, that he may be enabled to determine, what degree of credit is due to our ingenious author's charge against modern mathematicians. In our opinion, whatever Mr. Landen may imagine, Mr. Emerson has said no more than is due to the invention of fluxions, when he calls it, "*the greatest work of genius, and the noblest thought that ever entered the human mind.*"—Notwithstanding our differing with our author in this particular, we acknowledge, with pleasure, that his *residual analysis* is pretty and

and ingenious, though by no means so comprehensive, so concise or extensive, as the method of fluxions; at least, so far as we are able to judge from the examples proposed.

Mr. Landen founds his doctrine on the following theorem, 'which (says he) is so obvious, and of so extensive use, that I am not a little surprized it should so long have escaped the notice of algebraists.

$$\frac{x^{\frac{m}{n}} - v^{\frac{m}{n}}}{x - v} = x^{\frac{m}{n} - 1} \times \frac{1 + \frac{v}{x} + \left(\frac{v}{x}\right)^2 + \left(\frac{v}{x}\right)^3 + \dots}{1 + \left(\frac{v}{x}\right)^{\frac{m}{n}} + \left(\frac{v}{x}\right)^{\frac{2m}{n}} + \left(\frac{v}{x}\right)^{\frac{3m}{n}} + \dots} \quad (m)$$

$$(n)$$

(where  $m$  and  $n$  are integers)

We will not venture to assert, as we have not his works by us, that it was directly this, though we are well assured it was a theorem equivalent and similar to our author's, which Descartes happily applied in drawing tangents to curves, (*Geom. lib. 2.*) This method is touched upon by Dr. Wallis, improved by Monsieur Fermat, and brought to farther perfection by the famous Dr. Barrow, in his geometrical lectures. Nay, it may be questioned whether Archimedes, in drawing tangents to spirals, did not lay the foundation of the doctrine, commonly esteemed modern. But not to insist upon a point of little consequence, and which, if true, by no means detracts from the merit of our author, who must be allowed to have pursued the hint with equal judgment and genius, we will lay before the reader his method of investigating the *binomial* theorem by his *residual analysis*. In selecting this example we regard the convenience of our printer, by avoiding a diagram; and, if we mistake not, shew the *new analysis* to more advantage than it appears in some other applications.

'Assuming,

$$1 + x^{\frac{m}{n}} = 1 + ax + bx^2 + cx^3 \&c.$$

we have  $1 + y^{\frac{m}{n}} = 1 + ay + by^2 + cy^3 \&c.$   
and by subtraction,

$$1 + x^{\frac{m}{n}} - 1 + y^{\frac{m}{n}} = a \cdot x - y + b \cdot x^2 - y^2 + c \cdot x^3 - y^3 + d \cdot x^4 - y^4 \&c.$$

If,

If, now, we divide by the residual  $x-y$ , we shall get

$$\frac{1}{1+x} \times \frac{1 + \frac{1+y}{1+x} + \frac{1+y}{1+x}^2 + \frac{1+y}{1+x}^3}{1 + \frac{1+y}{1+x} + \frac{1+y}{1+x}^2 + \frac{1+y}{1+x}^3} \quad (m)$$

$$= a + b \cdot x + y + c \cdot x^2 + xy + y^2 + d \cdot x^3 + x^2y + xy^2 + y^3 \text{ \&c.}$$

which equation must hold true let  $y$  be what it will: from whence, by taking  $y$  equal to  $x$ , we find, as before,

$$\frac{m}{n} \times \frac{1}{1+x} = a + 2bx + 3cx^2 + 4dx^3 \text{ \&c.}$$

The rest of the operation will therefore be as above specified.

From this and the other specimens given us, we are equally confirmed in our high opinion of the author's genius, and of the excellency of the method of fluxions. If we should happen to err in our judgment, Mr. Landen, we doubt not, will attribute our mistake to the brevity of the examples he favours us with, rather than to any prejudice against him, or desire of censuring where we ought to approve. Before we dismiss the article, we cannot avoid observing, that his method of assuming an equation, in order to give one of its members a certain property of being positive or negative, is somewhat deficient. The process consequent to this assumption, the assigning the quotient arising by the division of a residual by another (vide p. 37, 38.) and afterwards taking the value of that quotient, is both tedious and perplexing. Aware of this objection, our author proposes laying down particular rules for avoiding the prolix method of finding the value of the quotient: how far these may remove the difficulty we cannot determine. In the mean time we will venture to assure our readers, that however they may adhere to their former sentiments of the method of fluxions, they cannot fail of being pleased with the residual analysis; and that we should not desire a stronger proof of the genius, the spirit and taste, for true literature and science of the nation, than that our ingenious author meet with encouragement, in any degree proportioned to his merit.—In short, as we have neither room, leisure, nor ability, to examine this subject in its full extent, we would recommend it to Mr. Landen's further consideration, than whom we know not a person better qualified to search into it with judgment, candour, and genius, tho' at present he may be heated by a favourite hypothesis.

ART.



ART. IX. *The History of Wilhelmina Susannah Dormer. Containing a wonderful series of events. 8vo. Pr. 1s. 6d. Cooper.*

‘ **I**N the summer of the year 1752 appeared in London, a lady, who, without beauty, was acknowledged the most amiable of her sex. Fortune had denied all her favours; but there are gifts the mind confers upon itself; these were of a higher nature, and they were her’s. Her charms were those of virtue and good sense; and they were always clothed with mildness and humility.—The reception of the world favoured the natural reserve in this lady’s disposition; her charms were for the wise alone, the great and the good. There appeared nothing in her to excite the admiration of our sex; and she flattered herself she should escape, therefore, the envy of her own.’

With such qualifications she was placed in the station of companion to old lady Lure, who, from an obscure origin, still retained her primæval meanness, and though incapable of inspiring love, still strove after new conquests; but finding all she wished to captivate insensible to her allurements, in mere despair she was resolved to consult a conjurer. The conjurer to whom she applied on this occasion, was privily no better than an agent for major Scheme, a man detestable for the abuse of excellent qualifications. Nature had given him a graceful person, with an understanding equal to the most shining of the age; and he had given all the graces of politeness to the first, and improved the latter by travel and by reading. This gentleman was quickly apprized by the conjurer, of the visit of lady Lure, and the modesty and sense of her young companion. A person like him devoted to pleasure, was immediately determined upon the attack: beauty never inspired a natural passion half so furious, as that which filled this gentleman’s breast, on the report of the young lady’s virtue, so much he doated upon its destruction. He inform’d himself of her situation, and found it highly favourable to his purposes. Indigence and dependence he thought could not be proof against liberality and freedom. With these designs he availed himself of a former, tho’ long discontinued, acquaintance with lady Lure, to introduce himself again into her company; and pretended love to the old Lady, in order to cover his approaches to the young one. He accordingly gallanted them at Vauxhall, was assiduous in his morning visits, and proposed an excursion to Richmond, which the old lady readily accepted. Instead of Richmond they were driven, by the major’s private directions, to Bushy-Park, where our man of gallantry shewed an exquisite taste in refined expence. An en-

tertainment was provided upon the grass in the most elegant manner ; servants waited at a respectful distance, and the green hillocks, about the stems of the adjoining trees, served as so many sideboards : nothing could exceed the pleasure of the repast, to which the murmurs of the cascade, and the wild notes of birds, served as a concert. The dusk of night approached, such dusk as the short nights shew at the summer season. The French horns were ordered to precede at some distance ; and the company walked to view a new scene, the faint stars twinkling thro' the branches, and the fair western sky seemed to promise such another day. The rest of the company went on, but Miss Wilhelmina's coat happening to be caught by a bramble, she was obliged to stop. The major, who pretended to come to her assistance, perceiving her alone, and the company out of sight, brutally attempted her virtue by force, which she refused to grant him upon less compulsive terms. They had been for some time struggling, when lord Sage appeared in view, a man advanced in years, who had chosen that retreat for study, and the improvement of science, of which he was one of the most shining ornaments. The ravisher retired upon his approach ; upon which he placed the lady in his chariot, in order to conduct her safely to London. As they travelled along, when the young lady's spirits were composed, he turned the discourse upon ordinary topics ; and he found new reasons every moment to be charmed with her. The dignity of her sentiments was adorned with such humility and gentleness in her expression ; so much good sense appeared in every thing she said, and so little consciousness of it, that, with the unexampled sweetness of her manners, all made together a composition, more than had before been seen in woman. She found equal pleasure in his conversation ; but all her expectations of farther happiness in his friendship were banished, when he informed her that his lady was still living. The consequences of the major's attempt were, that Wilhelmina was dismissed from the family of lady Lure, and turned out into the streets, loaded with poverty and reproach. It would be tedious to recount the adventures of her retirement in the country, to which she flew for shelter. Let it be sufficient to say, that the major was again made acquainted with the place of her abode, and offered, in the most humble and pressing manner, to repair his former insult by matrimony. The day was fixed, the morning came, and all was ready for the solemnization ; when the company were alarmed by the report of a pistol in the chamber, to which the major had retired, as if to prepare himself for the ceremony. The pistol was found in his hand, which yet grasped it in the last convulsion ; and though it was impossible to guess a reason, there could be no doubt but that

that he was his own executioner. As this incident made much noise in the country, Wilhelmina was obliged to return to town, and worked at her needle for subsistence. In the same house with her lived two young ladies, who had fallen from opulence into distress: they had received frequent supplies of money from an unknown benefactress, and their own industry contributed to make their circumstances at least tolerable. One morning, however, they were visited by an elderly gentleman, who came to inform them that their benefactress was dead; but he added, that as she had been too judicious to select any but worthy objects for her favour, he was resolved to continue her bounty, and that they should receive the usual compliment the day following. Wilhelmina, from an adjacent room, hearing the voice of a stranger, knew it to be that of her former benefactor, and flew to throw herself at his feet. Lord Sage, whose lady had been lately dead, soon renewed his acquaintance with our heroine: and upon his finding, that instead of an abandoned creature, he had rescued from destruction the only child of a family of birth and fortune, for such Wilhelmina at last appeared to be, his visits became frequent, they were married soon after, and his passion encreased with his esteem.

Elegance of style, and a narrative ever hastening towards the catastrophe, are beauties so rarely found among the modern story-telling tribe, that we have epitomized this little performance, as being singularly successful in both. The story is simple, without wanting incidents; the style sententious, without being obscure. The plot also has the merit of being singular. In the common run of love-stories, we find the lovers who were paired in the beginning, however they happen to separate, cross hands, or cast off, in the interim, sure to meet in matrimony at the end: but in this even youth, love, and beauty, are made subservient to merit, and the piece concludes with more than poetical justice. However, while the plot, thus morally conducted, aims at pleasing the judgment, perhaps it fails of captivating our affections; while it instructs it ceases to interest. We esteem the characters, without being solicitous about their success; and we find them happy in the conclusion without sympathizing in the event.

All this might have been avoided, had the author made the hero somewhat younger, or given his heroine a little more beauty; for an intrigue entirely sentimental, must be intolerably frigid to the young and gay, who are always for having flesh and blood come in for a share of the ceremony. Novels are



chiefly read by those whose affections are stronger than their judgment: to address such, therefore, with propriety, the writer's chief aim should be to make them solicitous in the catastrophe, even though faultless monsters, as the poet expresses it, ladies all beauty, and men all excellence, become the objects of their admiration. Strict morality may seem to veil her rigid appearance: the reader is to be allured, as if in search of pleasure, and it is the writer's fault, if he knows not at last how to surprize him into reformation.

*The author of this piece, who is easily known by his stile, &c. will perceive, that we are desirous of encouraging merit, wherever it is found.*

## FOREIGN ARTICLES.

ART. X. *Histoire naturelle de Senegal, avec la relation abrégée d'un voyage fait en ce pais, pendant les années 1749, 50, 51, 52, et 53, par M. Adanson, correspondant de l'Academie Royal des Sciences. Ouvrage orné des figures. A Paris chez Claude-Jean-Baptiste Bauche.*

The natural history of Senegal, with a short account of a voyage made to that country in the years 1749, 50, 51, 52, and 53, by Mr. Adanson, correspondent of the Royal Academy of sciences at Paris. A work adorned with figures; printed at Paris by Claude John Baptiste Bauche.

THIS work is proposed to be printed in 8 volumes quarto, one of which was published in the latter end of the year 1757, the others are to follow, as soon as the plates can be engraven. The author tells us, in the preface to this volume, that his natural inclination was to the study of natural history when he was young. Accordingly he attended the botanical lectures of doctor *Jussieu* in the royal garden at Paris for some years: and, by the favour of that gentleman, was allowed to make frequent visits to the king's cabinet contiguous to that garden, where he had great opportunities of improving himself in all the branches of natural history. He also had free admission to the valuable cabinet of Monsieur *Reaumur* at Paris. Having applied himself closely to these studies for some years before he set out on his voyage, he was much better qualified for such an undertaking, than most of those gentlemen who travel to foreign countries; especially as he was a master of the pencil, whereby he was enabled to make drawings of all the natural curiosities he should meet with, which he thought were new, or that had not been already exhibited to the public by others.

In this first volume, he begins with giving an account of his voyage to Senegal: to which he adds a brief description of the country, with the temperature of the air, the nature of the soil, a short account of its products, and also of the beasts, birds, fishes; &c. and concludes with the arrangement of shells, and a description of all the rare ones he found there. This volume contains 19 plates of shells, which are curiously engraven.

We shall give a short extract from the author's account of the country, by which the publick may be informed of the utility of the performance.

He first gives a description of the isle of Senegal, which appeared to him as a new world, the climate, inhabitants, animals, the soil, and vegetables, being all new to him, as he had not been accustomed to any of the objects which presented themselves to his sight. Wheresoever he turned himself, he saw nothing but sandy plains, burnt by the great heat of the sun, the whole island being only a bank of sand about 1150 fathoms long, and about 200 broad, and almost level with the water of the river Niger, which divides into two branches; that to the east being 300 fathoms, and that to the west 200 fathoms broad, and of a considerable depth. But although the island is so barren, yet there are not less than 3000 black inhabitants, which are for the most part in the service of the Europeans. He then proceeds to give an account of their houses and effects, a description of the men and women, with their dress, their manners, &c. He next describes the isle of Sor, which is near that of Senegal, and is opposite to it on the east side of the river. This is more than a league long, divided by small rivulets. The sand of this island, he says, is of an inconceivable fertility, forming in the middle many little ascents, which are covered with *Acacia trees*. From these they procure a white and red gum, which was formerly called *Gum Arabic*, but is now known by the title of *Gum Senegal*. Here he found great plenty of hares and partridges. The hares, he says, are smaller than those in France, and are of the colour of rabbits; but their flesh is of an exquisite flavour: the partridges, however, are not very good; they are more like pullets in size and colour. The ordinary heat of the air in this island he found to be more than sixty degrees by Monsieur *Reaumur's* thermometer. The author next visited the isle of *Maringoins*, which is about a league distant from Sor, having the isle of *Bise'che* on the right, and the wood island to the left. All the sides of these islands are covered with mangrove trees, which cast their roots down into the water from their branches; these fasten themselves into the ground, and thereby

form natural arcades or avenues on each side the rivers, which renders the navigation for small boats very pleasant and agreeable ; for these trees grow fifty feet high, and retain their leaves all the year.

The negroes cultivate upon this island great quantities of the large kind of Millet, called *Sorgum*, upon which they chiefly feed. In their gardens they cultivate a sort of *Ketmia*, whose pods have an agreeable acid flavour, and is generally called in the hot countries *Guiney Sorrel*; of this there is one with white, and another with red pods. Kidney beans of many sorts, and tobacco, cover the other parts of their gardens. Here the author observed great numbers of *Tamarind trees*, *Acacias*, and many other curious plants growing naturally, and among them a large prickly sensitive plant, which the negroes call *Guirackia*, which is *Good-day*, because they say when they approach or touch it, the leaves incline, and wish them a good day.

After this he went to *Podor*, which is about 60 leagues from *Senegal*. The soil at *Podor* is very fat and fertile, so produces abundance of fine trees for use, their wood being very hard and durable. Many of the trees produce excellent fruit, and others have beautiful veined wood of different colours, very proper for making cabinets, &c. Here is great variety of oranges, lemons, citrons, figs, pomegranates, guavas, pine-apples, papaws, and other excellent fruits, and most of the esculent plants of Europe arrive to great perfection in their gardens.

In one of the author's excursions from *Senegal*, he was surprised with the extraordinary size of a tree, which is there called *Pain-de-Singe*, monkey's bread. This grows also naturally in *Egypt*, and is by *Alpinus* titled *Bahobab*. This tree does not grow to a great height, but the trunk is exceeding large ; he measured one of them exactly, and found it to be sixty five Paris feet in circumference ; which he thinks is much greater than any other tree in the known world, having never met with any account, in all the books of travels, of trees equalling this. He also mentions several trees of the same kind, very near as large, which were in the neighbourhood of the other.

The author then describes the isle of *Portudal*, where the soil is sandy, but of an inconceivable fertility ; being almost covered with large trees, many of which are unknown at present in *Europe*. And here he observed many of the most beautiful birds he had ever seen. Also by the sides of the rivers, he saw abundance of crocodiles. and serpents of an extraordinary size.

In



In the fresh water rivers of this country, the *Hippopotamus* or sea-horse is very common, which is never seen elsewhere. This animal is generally figured like an ox, to which, he says, it has great resemblance; but the legs are much shorter, and the head is exceeding large: the chaps are armed with four teeth, with which it tears up the roots of the trees, which serve for its food. In the same rivers he observed a different sort of crocodile, from any he had before seen, not so different in size, but distinguished by its black colour, and by the length of its jaws. This is more carnivorous than the common sort, and is very greedy after human flesh. The borders of these rivers are covered with trees and shrubs, upon which there is variety of dogbanes and passion flowers. These, after they have climbed to the tops of the trees, shoot out their branches which hang down to the ground, and are adorned with flowers of different colours: so that a more beautiful prospect he never beheld, which continued more than fifteen leagues; and were it not for the fear of crocodiles and wild beasts, these rivers would be the pleasantest in the world.

The author afterwards sailed up the river Gambia, which abounds with excellent fish of many kinds, and abundance of oyster trees. These oysters are longer, narrower, and not quite so thick as those in Europe, but are equally good. Here the author was first acquainted with the terrible destruction which the locusts make in those burning climates. A particular relation of this plague he gives as follows.

The third day after he arrived there, about eight o' clock in the morning, there appeared a thick cloud, which darkened the air, and obscured the rays of the sun; which sudden change in the air much astonished him, because at that season of the year clouds very seldom appear; but he was soon acquainted this was a cloud of locusts, which rose about twenty or thirty fathoms from the earth, and covered a space of many leagues, where these animals fell like a rain, resting for a time to recover strength for their flight. This cloud was driven by a strong wind which continued all the morning, and, he supposed, by the direction of the wind, they were precipitated into the sea. These vermin carry desolation wherever they appear. After having consumed all the herbs, fruit and leaves of the trees, they attack the young shoots and the bark. The rushes are often covered with their dry skins. Mr. Adanson has taken many of these locusts, which he preserves in his collection. They are entirely brown, as long and thick as a man's finger; their chaps are armed with strong teeth like a saw; their wings are much longer

longer than those of any other sort he had before seen. He says, he was not easily persuaded, that an insect so hideous as the locust, should serve for the nourishment of men ; but he found it to be a fact, that many nations of this country eat them.

He says, one thing astonished him greatly, which was, with what prodigious quickness the sap of the trees repaired the loss of their leaves and fruit ; for in four days after the terrible destruction made by the locusts, he saw the trunks covered with young leaves, and the trees appeared as if they had suffered little ; but the herbs required a longer time to recover the damage they had sustained.

ART. XI. *Commentarii de rebus in scientia naturali et medicina gestis.*

THIS is a short review of the philosophical transactions and medical observations made in different parts of the continent, and indeed in this our own island : for we find, among other articles, some account of British productions. Here is an account of a practical treatise in surgery by M. Begieu, surgeon-major to the company of the Gendarmes of the French king's guards, in which we find this author differing in opinion from Mr. Sharp, with respect to his method of practice in the species of the dry gangrene, described in his remarks on the present state of surgery. In mentioning the particular, *Acta academice electorales moguntinae scientiarum utilium, quae Erfordiae est*, our compilers take notice of a piece published against the learned Dr. Warburton, under the following title, (p. 457) *Fr. Chr. Oetzelii commentatio de Platone et Cicerone praeclaris animorum immortalitatis vindicibus adversus Warburtonium Anglum*. This title is so equivocal, that one would imagine the German philosopher had set up Plato and Cicero as advocates for the immortality of the soul, against the doctrine of Dr. Warburton. From the *Acta Helvetica*, printed at Basil, are extracted characters and encomiums of Dr. Donald Monro's essay on the dropsy, the late Mr. John Douglass's treatise on the *Hydrocele*, and Dr. Martin's commentaries on the tables of Eustachius, published by A. Millar.

This collection, in general, is as jejune as our own philosophical transactions : not but that it contains a few articles which are really curious. The following melancholy story ought to be promulgated for the good of mankind.

• Dissertatio

\* Dissertatio de vera forma, natura et efficacia Cicutae aquatice GESNERI, plantae hic locorum abundantius crescentis, et manducatae funestos edentis effectus. In usum publicum, in primis eorum, qui in planitie agri Hagani vivunt, additis contra eandem remediis, descripsit, delineavit atque edidit M. W. SCHWENCKE, Med. Doct. et Professor Botanices.

\* Et cicutae aquatica GESNERI cognita satis, et in primis a viro magni omnino nominis, WEPFERO accurate descripta est, multum tamen laudis ac gratiae debent Cl. SCHWENCKE et eruditi et cives ejus litteris minus tincti, quorum salutis potissimum voluit prospicere, quod et plantae adeo nocivae et, quamvis abundantius provenientis, parum tamen adhuc inter Belgas cognitae, plenior ipse fecit notitiam, et quae de eadem jam adnotarunt alii et prae caeteris Cl. WEPFERUS, vel confirmavit, vel correxit et accuratius exposuit, vel denique ipse etiam sua addidit. Primam autem conscribendae hujus dissertationis occasionem Cl. Auctori dedit tristis casus trium puerorum, cicutae radice esu extinctorum, cujus plenior recensio ipsi opusculo praefixa legitur in epistola Cl. BOX, medici Delphensis, ad Cl. Auctorem data; ex hac jam lubet portiora momenta huc transferre.

\* Anno nimirum hujus seculi quinquagesimo sexto, ipsis calendis martiis, in pago *Sessienhoven* prope *Delflandiam*, tres pueri et unica puella, domi relictis soli a parentibus, manducata radice cicutae, quam forte invenerant haud procul a domo in terra, mox dirissima experti fuere symptomata, et pueri omnes brevi extincti, puella autem, vel quod parum radice comederit, vel eam statim vomitu rejecerit, sola sanitati restituta est. Erat autem natu major quatuordecim, secundus sex, tertius quatuor, puella duorum annorum. Hos mater, domum redux hora decima matutina, invenit humi prostratos, vomituque vehementer agitados et convulsionibus, oculis extra orbitam fere extortis, spumaque ante os, et minimam natu ex lingua morsu vulnerata inquinatam sanguine. Mox moritur major natu, et aliquot horis post e meridie secundus, reliquis duobus, quos chirurgus e vicino pago vocatus, et versus vespere demum accedens, invenit vomentes adhuc et convulsos, cum frustis radice ad terram rejectis, quamvis eam non cognoscit, ipecacuanham tamen dat et paullo post clystma, ex lacte, saccharo et sale paratum; id, quod valde taxat Cl. BOX, quoniam vomitoria justo vehementius agunt, clysteres vero non satis penetrant, suadetque potius lac atque oleum. Uterque inter ea infans ad se rediit, et puella sensim convaluit, puer autem exhaustus viribus, altero mane, diem suum obiit.

\* Tandem



Tandem Cl. Box a magistratu vocatus, ut sectionem cada-  
 verum faceret, et in causam tam subitae mortis inquireret.  
 dissecut primo cadaver pueri natu majoris, invenitque, ventre  
 et thorace aperto, viscera omnia sana, praeter oesophagum et  
 ventriculum. Uterque valde intumefactus, ille in locis qui-  
 busdam exsiccatus, hic vero fundo suo sursum et ad latus sinis-  
 trum pressus fuit, ut profundior in dextro latere pylori esset  
 situs. E corpore deinde utroque extracto et aperto statim  
 causa tanti mali apparuit: praeter aerem enim, qui disten-  
 tionis causa erat, mucus ex flavo viridescens et frustra radicis  
 cicutae similis, adhuc in ventriculo haerentia, hujusque tuni-  
 ca villosa erosa, inflammata hinc inde ac excoriata visa sunt.  
 Ut autem magis patefcat haec causa, secundi pueri cadaver  
 sibi quoque noster expetiit, illudque in domum ipsius appor-  
 tatum, ac dissectum ibidem, attentiori oculo et animo per-  
 lustravit. Observavit nimirum minorem intumescientiam  
 corporis, ac in priore, intus vero omentum contractum et  
 corrugatum, hepar induratum forte ex alio morbo, ventricu-  
 lum turgidum, intestina magis contracta et vacua, venamque  
 cavam et iliacas inanes: in ventriculo mucum viridescentem,  
 nullum autem radicis frustum, quam ante evomuerat, et  
 tunicam villosam plus minus consumptam aestu. In thorace  
 omnia sana: in capite vero durae matris cum cranio actior  
 concretio, sinus longitudinalis vacuus, vasa piaae matris cruore  
 turgida, et cum cerebro firmiter cohaerentia, guttae cruoris  
 in ipsa medulla, serum rubellum in ventriculis, plexus cho-  
 roideus reliquaque medullae oblongatae et spinalis vasa san-  
 guine turgentia, causam mortis abunde demonstrarunt. Ex  
 quibus colligit Cl. Box, cicutae vim venenatam primum irritare  
 nervos ventriculi, inde irregulares in cerebro et reliquis totius  
 corporis, adeoque etiam cordis, nervis cedere motus, hic ma-  
 jorem sanguinis ad caput dirigi impetum, unde compressio-  
 nem cerebri, convulsiones, epilepsiam, et ipsam mortem.

In page 634, we find the description of a *Polyphagus*, or gor-  
 mandizer of trash, who might have made his fortune in Eng-  
 land, and totally eclipsed the famous Powel the Fire-eater.

De Polyphago et Allotriophago Wittebergenfi dissertatio prae-  
 fide D. GEORGE RUDOLPH BOEHMERO, Resp. C. G. Frenzel.  
 Witt. 1757. 4. pl. 5.

In duo capita hanc tractationem divisit Cl. Auctor, inque  
 primo hujus Phagi vitae et sectionis historiam exhibuit, in se-  
 cundo autem alia, ab auctoribus tradita exempla commemo-  
 ravit, factorumque rationem, quantum fieri potuit, tradidit.  
 Primaria ex priore capite nunc annotabimus, in primis cum  
 factorum

factorum historia verissima sit, atque coram Senatu Witte-  
bergenſi per ſeptem teſtes confirmata.

Non coactus, ſed mercede commotus polyphagiam exercuit,  
et nunc vervecem integrum, nunc porcellum adſumſit, octo  
ſexagenas (*Schock*) fructuum pruni cum contentis nucibus,  
alioque tempore quatuor ſemimodios (*Metzen*) integra ceraſa  
devoravit. Adſumſit etiam aliena, et a quibus abhorrere  
alias ſolent homines. Ita varia ex argilla, a figulo parata et  
fornaces magnam partem maxillis abripuit, ventriculoque  
tradidit. Vitra et ſilices dentibus diffregit, comminuit et  
deglutivit, deſſraſtis etiam lapidibus dentium veſtigia impref-  
ſit. Inſtrumentum muſicum, quo utricularii utuntur,  
(*Dudelfack*) integrum, animalia viva, aves, mures, magnam  
erucarum copiam, et quod omnem fere fidem ſuperare videtur,  
atramentarum ex ferri laminis, ſtanno obductis conſectum,  
una cum calamis, ſcalpello, attramento atque arena devora-  
vit. Haec omnia magna cum voluptate peregit ſobrius, ſaepe  
ebrius, et ut plurimum vini ſpiritum ſuperbibit. Robuſtiſſi-  
mum praeter ea habuit corpus; namque in ferraria officina  
ex rota, magnis capitatis clavis ferrata, hoſce dentibus ex-  
traxit, et mediante laqueo maximam incudem e ſede ſua re-  
movit; quatuor robuſtos homines ex vicino pago in urbem  
transportavit; artificemque clauſtrarium, ſuum ſacciperium  
ferentem, per duo milliaria geſſit ſcapulis ſuis impoſitum,  
Haec et alia plura ad aetatis ſuae annum ſexageſimum peregit,  
a quo tempore ſobrie et ordinate vixit, ac emaciato corpore  
aetatis anno ſeptuageſimo nono mortuus.

In ejus cadavere multa obſervavit Cl. Auſtor. En prima-  
ria! In utraque maxilla nullum adparuit dentium veſtigium;  
omentum vere parvum, corrugatum, omnique oleo deſtitu-  
tum; hepar margine anteriori ſiniſtrorſum lienem attingens,  
omnemque ventriculum tegens; ventriculum [praeternaturali-  
ter conſtitutum, a cardia ſcilicet ad pylorum uſque eadem erat  
diameter et craſſities, et haec quidem inſignis, capacitas au-  
tem cum coli inteſtini magnitudine conveniebat, in interna  
vero ſuperficie ubique elevatas oſtendebat partes, jugis valvu-  
loſis inteſtinorum ſimiles, aſt non circulares, ſed ad longitudi-  
nem directas, in curvatura magna in primis copioſas. Hinc  
inde inteſtinorum aderat anguſtia, et colon in primis in dex-  
tro hypochondrio peritoneao firmiſſime accretum anguſtum-  
que, in zona ampliaturum, et in ſiniſtro latere inſigniter  
contractum, dein rurfus ampliaturum, denuoque ad minimam  
ſere diametrum contractum apparebat. Contractum ita colon  
ſupra

• supra psoas muscolum et lumbarem descendebat, et recta via  
 • cavitatem pelvis intrabat, ita ut ejus gyri, qui extensi fere  
 • trium spithamarum longitudinem aequabant, in eadem con-  
 • tinerentur. Rectum intestinum non sacro ossi incumbebat,  
 • sed hoc nudum solo peritoneo tectum erat et sinistro ejus  
 • margini mesorectum agglutinatum. In intestinis et ventriculo  
 • lumbrici haerebant. Vesica urinaria cum recto non cohaere-  
 • bat, a naturali figura recedebat, eamque triangularem osten-  
 • debat; eadem dissecta carnosam substantiam, digitum mino-  
 • rem fere crassam, internam vero tunicam corrugatam, jugis  
 • valvulosis trabibusque ornatam, monstrabant. Prope ejus  
 • collum in posteriori latere amplum conspiciebatur triangulare  
 • cavum, margine calloso cinctum, ichorosa sanie repletum,  
 • variisque eminentiis et sinibus praeditum, qui ad illum locum  
 • tendebant, ubi vesiculae seminales se invicem attingunt. In  
 • prostata, maxima ex parte ulcerosa et exesa, aliud ichore re-  
 • pletum callosumque erat cavum, sinibus ejus ad caput galli-  
 • naginis, in vas deferens et vesiculas seminales directis. Vesicu-  
 • lae ipsae densae erant et scirrosae. Ex testiculis materia puri  
 • similis effluebat, membranis, vaginali et albuginea concretis  
 • et quasi cartilagineis. Glandulae abdominales magnae et in-  
 • duratae; pleura undique cum sterno et pulmonibus firmissi-  
 • me cohaerens, conspiciebatur, praeter ea pulmones inter se,  
 • cum pericardio et diaphragmate arcte cohaerebant. Diaphrag-  
 • ma, ubi inferioribus costis accrescit, cartilagosum, et carti-  
 • lagines laryngis immobiles ossaeque inveniebantur. Posterior  
 • cordis ventriculus in media parte per carneas fibras cum peri-  
 • cardio coalitus adparebat; in cavis cordis haerebant polypi,  
 • quorum unus et aortam descendentem occupabat; aorta, sub-  
 • clavia, splenica, iliaca internae arteriae osscam structuram ha-  
 • bebant. Struma etiam laborabat et thyroidea quidem glandula  
 • in dextro latere insigniter tumefacta, manu non comprehendenda,  
 • in sinistro vero latere duae erant distinctae, durae, lapidosae  
 • glandulae, magnitudinem nucis persicae mali referentes.  
 • Priori dextra dissecta involucrium crassum, ex multis laminis  
 • confectum cellulisque pertusum, inque eodem substantiam  
 • aliam albicantem, tendinosam homogeneam, aliamque gelati-  
 • nosam, cohaerentem quidem, ast in plura quasi corpora di-  
 • stinctam. Minores sinistrorsum sitae glandulae durae vel cal-  
 • cariam vel lapidosam materiam continebant. Os hyoideum  
 • cum processu styloideo in dextro latere erat plenarie concre-  
 • tum, in sinistro autem ossi hyoideo quidem officulum adhae-  
 • rebat, ast tenuis et sua longitudine processum ossis temporum  
 • non attingens. In lumborum vertebrae plures exostoses an-  
 • chylosesque, et sterni cartilagines non modo ossa crusta tec-  
 • ta



‘tae, sed et in harum substantia ossificationis vestigia inveniebantur. Haec sunt praecipua, ex capite *primo* annotanda.’

The following is a very curious case of a young woman, cured of an epilepsy by a fright.

‘Virgo, viginti circiter annos nata, ob tristitiam febri affecta fuerat, cui cephalalgia et torpor lethargicus junctus erat. Ex quo quidem morbo cum perfecte jam convaluisse videretur, subito insultibus epilepticis infestabatur, qui passionibus hystericeis similes erant, deficientibus tamen iis accidentibus, quae passiones istas praenunciare solent. Convulsiones semper exipiebat torpor, et cephalalgia cum delirio. Neque sanguinis ex arteria temporali missio, neque remedia varia antepileptica, neque antihysterica hoc malum sic pellere poterant, quin idem post brevissima intervalla recurreret. Tandem, re prorsus desperata, aliquis consilium caput tentandi, num malum a tristitia ortum per terrorem vinci possit, et cum aegra sensus sub finem alicujus paroxysmi recuperasset, ad lectum aegre clam displodit bombardam. Quod ausum, etiamsi male cessisse initio videbatur, aegra ob terrorem in paroxysmum relapsa, qui omnibus praecedentibus longe erat vehementior, tamen post tres horas adeo salutarem in animo et corpore aegrae mutationem effecit, ut sibi ipse, sensu interno persuasa, sanitatem praedicaret. Neque vana fuit haec praedictio, sed vere cessarunt singula sinistra symptomata, et virgo perfecte convaluit.’

We shall conclude with an experiment which proves, that gems owe their various colours to mineral vapours.

‘*Chemica* classis unicam observationem suppeditat. Cl. HELLOR sub titulo mineræ Cobalti acceperat mineram, in qua plurimae erant crystalli, valde pellucidae, et nullo colore tinctae. Cupidus videndi, num vapores sulphurei et arsenicales crystallis istis colorem inducere possint, integram illam massam testudini docimasticae inclusit, eamque per duas horas in igni modico tenuit, a quo testudo tantum obscure rubebat. Cum omnia refrixissent, exemit massam ex testudine, et vidit crystallos sine ulla laesione transmutatas in sapphiros, topasios, rubinos, smaragdinos, amethystos, aliorumque colorum gemmas. Unde nunc per experimentum constat, quod haecenus fere tantum per ratiocinia constitit, gemmas colores suos vaporibus mineralibus debere.’

We do not find any other very remarkable articles in this collection.

## Monthly CATALOGUE.

Art. 12. *The Campaign : A true story. In two volumes. 12mo.*  
6s. Harrison.

THESE is something in this performance, which, in our opinion, ought to exempt it from oblivion. The stile is not inelegant; the story not uninteresting; the characters are drawn pretty exactly from life; and the whole is interspersed with shrewd and pertinent remarks upon human nature: but, on the other hand, we cannot praise the author for his invention. The incidents are such as occur in the ordinary scenes of life, that contain nothing very interesting or agreeable. The characters, though generally drawn with propriety, are either faintly drawn or weakly chosen. The subject of the portrait is, in itself, flat, and the painter has not been able to throw any thing striking, either into the attitude or colouring. In the preface, which we take to be the best part of the book, he pays homage to the memory of the late Mr. Fielding, as the father of novel-writing in England: a complement, which, in all probability, our author would not have paid to him had he been alive; for we have observed, that your minor writers seldom or never make honourable mention of living authors, in any degree of estimation, even though they freely pillage their works, unless when they hope to derive some immediate advantage from their complaisance. Although there are not many writers of these days, who, to use the phrase of Horace, *unclum ponere possint*; yet some there are, whose countenance and protection are worth soliciting, and whose resentment it may not be convenient to incur.

The author of the Campaign seems to propose Mr. Fielding as his model: he affects to imitate him in his digressions; in his dry species of moralizing ironically; and in his quaint observations upon the familiar incidents of life: but, in our opinion, these digressions, and these remarks, are almost wholly uninformed by that which may be considered as the soul of Fielding's writings; we mean, that fund of native humour, which alone would keep up the reader's attention, through a long string of remarks, that frequently leave the action of the piece to languish. This is real genius, the gift of heaven, the *aura divina* that pervades and enlivens his works, the precious ingredient which, like the embalming gums of the antient Egyptians, diffuse an aromatic odour, and preserve them incorruptible, for the entertainment of posterity.

With respect to the plan of this work, it is a plain artless story, without intrigue, intricacy, reverse of fortune, or entertaining recognition. A young gentleman elopes from college with his companion, repairs to Germany, inlists as a volunteer in the British forces, serves a campaign, returns to his father, studies the law, becomes enamoured of a young lady, whose heart is disputed by one of his best friends; his passion is attended with a succession of difficulties, over which he triumphs at last, and is happy in the possession of his amiable mistress.

The piece is not devoid of merit: if it be the *coup d'essai* of a young author, we would encourage him to proceed: if it be the effort of a veteran, we advise him to release his pen from all future labour.

Art. 13. *The Brothers*. In two volumes, 12mo. By the author of the *Stage-Coach*, and Lucy Wellers. Price 6s. Doddsley.

As the *Campaign* is attempted in the manner of *Fielding*, so the *Brothers* may be termed an humble imitation of the author of *Clarissa*, and *Sir Charles Grandison*. *Sequiturque patrem, hand passibus æquis*. Here is a great deal of small talk, such as, perhaps, may be really heard in fashionable company; abundance of sermonizing on morality, religion, and goodness of heart; a succession of trials, distresses, disappointments, plots, and marriages, and all the machinery of a modern novel. The language is free and copious, and some of the incidents are interesting: but in the midst of all its furniture, *the one thing needful is wanting*. We shall say no more of a production which comes from a female author, whom we congratulate on her ample subscription, wishing that she may proceed with her pen, and prosper, and every year lay the public under the like contribution.

Art. 14. *The Visitations of the Almighty*. A poem. Inscribed to her Grace the Dutchess of Queensberry and Dover. Part I. 4to. Price 1s. 6d. Woodfall.

This (it seems) is only one-fourth part of a work, which the author has composed for the entertainment and emolument of the public. This division of his subject, he tells us in his preface, will prevent his perplexing the reader's mind with a confusion of ideas, and afford him opportunities for furnishing occasional reliefs from descriptions, that might otherwise have been found too affecting. This, no doubt, is a very wise precaution, and an instance of great tenderness to the reader, considering that



that his muse has to do with *famine, pestilence, insurrection, war, land hurricanes, sea storms, inundations, fiery eruptions from volcanos, earthquakes, and conflagrations*: we could, however, have pointed out a method that would have enabled him more effectually to shew his tenderness for the reader; but now it is too late to practise that expedient: as the case stands, we are afraid he may exclaim, "From such a subject, and such a muse, *libera nos Domine!*" But the work is of such a nature as to speak for itself in a very short specimen, which shall be part of the invocation.

- Thou who conductest unreluctant thought
- To muse and moralize in lonely haunts,
- Pine with despair, sequester'd grief attend;
- Attune, melifluent, *melancholy's* notes
- Till, as with magic pow'rs, they seize all sense,
- Dumb bursting mirth, and deaden rising joy!
- Or on *prosperity's* smooth, slipp'ry brow,
- Who stop'st gay *pleasure* as she blithsome bounds
- In giddy gambol; checking heedless mirth
- To wise *precaution*: with protruding stretch,
- Her mental finger pointing far adown
- The deep'ning, desolated vale beneath;
- Where *anguish, agony, misfortune*, roam,
- Swelling the gales with sighs, the brooks with tears!
- Drear haunt of sorrows. Where, with aspect wan,
- On some old fractur'd monument reclin'd,
- Array'd in *wisdom's* garb, *experience* stands,
- And lectures boist'rous passions to a calm;
- Re-tranquilizing minds with reason's touch
- Of imag'd woes, impending ever o'er
- The human race: whose swift, unwarning bulge
- Nor *vigour, virtue, wisdom*, can elude,
- If, heav'n-impell'd, the *destinies* surcharge
- With dark'ning hues the varying webs of life.'

By this time, we believe, the reader is satisfied, that the three subsequent parts will be altogether unnecessary.

Art. 15. *Life after Death; or, the history of apparitions, ghosts, spirits, or spectres. Consisting of variety of true stories, attested by people of undoubted veracity.* 8vo. Pr. 1s.

This is a very poultry collection of idle stories, invented to frighten fools and children. It has not even the merit of being new; for every particular here recited has been printed over and over: it is therefore a palpable imposition, the more excusable,

cusable, as it tends to impress the ignorant, the weak-minded, and the melancholy, with such dreadful ideas as may render them for ever miserable. We think the author who sits in his garret, and conjures up phantoms to terrify his fellow-creatures, deserves the same punishment which is inflicted on the criminal who stops us in the high-way, and puts us in fear of our lives. When the mind is once infected with these false terrors, reason has no manner of effect, and perhaps the best remedy is ridicule. We remember to have been present, when a whole company of very honest citizens were greatly alarmed, at the declaration of a reverend flamen, who with great solemnity of aspect, declared that a certain person had appeared since his death. A gentleman perceiving that his friends began to look grave, replied, with great tranquility, "It is but reasonable he should be permitted to appear after his death; for, to my certain knowlege he durst not appear before it." This dry sarcasm had the desired effect, and the parson was laughed out of his apparition.

Art. 16. *Memoirs of Field Marshal Keith: containing the most remarkable occurrences of the wars wherein he was engaged.* 8vo. Price 1s. 6d. Burnet.

The reader must not imagine, that these memoirs were originally intended for Field-Marshal Keith, any more than they were designed for the great Mogul. If Count Daun had fallen in the battle which put a period to the life of general Keith, the same book, *mutatis mutandis*, would have served for his history. If the truth was known, we should probably find, that this piece is an ill-contrived romance, inspired by the fumes of gin and tobacco.

Art. 17. *Virtue; an Ethic Epistle.* Price 6d. Griffiths.

A cold imitation of Pope's manner and versification.

Art. 18. *The Rout. A Farce of two Acts, as it is performed at the Theatre-Royal in Drury-Lane.* 8vo. Price 1s. Cooper.

We are surpris'd that the author has omitted in his title-page, the epithet which he assumed in his advertisement, *by a person of honour*. This is an instance of modesty, so rare in that quarter, as to deserve some degree of praise. We expected to see, in the preface, a deduction of his claim to the title he had taken up; and this, we were told, would have been extremely curious. Instead of that, we are put off with a very short advertisement, giving us to understand that the piece was founded on a thought

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in one of the Inspectors ; that it was intended to serve the most useful of charities ; that much attention had not been bestowed upon finishing it ; that it will appear better when Mrs. Clive acts her part ; that no personal attack was intended ; that it must not be understood to be the gentleman's through whose hands it passed, for the author thinks it is not worthy of him ; and that there is something singular to be said about it further ; but not now.—We believe the author is the only person upon earth, who ever dreamed of raising a dramatic piece, or indeed any other, on any thought in the Inspectors. We are of opinion that charity begins at home : we are fully persuaded of the author's veracity, in owning that much attention had not been bestowed upon it ; and this is one of the few things we would venture to believe on such authority : that it would appear to more advantage, should Mrs. Clive act a part in it, we do not at all doubt ; but we have a better opinion of that excellent comedian's understanding, than to suppose her capable of acting any part in such a performance. We are satisfied that no personal attack was intended, as we cannot perceive in any part of it, the least resemblance to any character in nature. We cannot, however, implicitly subscribe to the declaration, that it is not the work of the gentleman through whose hands it passed, or that it is unworthy of him. In vain that author strives to conceal himself under the various names and additions of, *Mother Bradley*, alias *Berkeley*, alias *Manning*, alias *Crine*, alias *Douglas*, alias *Uvedale*, alias *a person of honour* ; there is something flimsy and fantastic in all his performances, that never fails to discover the real individual person of *Jack-a-Dandy*. With respect to the singularity to be mentioned farther of this piece, we think the best thing both he and we can do, is to say not another syllable on the subject.

Art. 19. *A Letter to the Hon. Author of the New Farce, called the Rout. To which is subjoined, an epistle to Mr. G——k, upon that, and other theatrical Subjects. With an appendix ; containing some remarks upon the new-revived play of Antony and Cleopatra.* 8vo. Price 1s. Thrush.

Here are some pains taken to ridicule an author, who, in our opinion, is beneath all ridicule ; nay, we will almost venture to affirm, that his vanity is of such an absurd and extravagant turn, as to make him happy in being the object of ridicule : for we verily believe there is not a man upon the face of the earth, that ever used such endeavours to acquire the good opinion of the public, as this author has exerted to render himself



self ridiculous and contemptible in the eyes of his fellow-creatures.

The latter part of the pamphlet is an attack upon Mr. Garrick, relating to his conduct as a theatrical manager; the merits of which we do not understand.

Art. 20. *A Letter from the congregational church at Saffron-Walden, to their late pastor, with his answer to the same, &c. By Robert Dent. 8vo. Price 6d. Wilkie.*

Mr. Dent, who it seems is a dissenting teacher, thinks it very hard that he should be deprived of his living, on account of some natural infirmities, from which, perhaps, in another place he might have acquired the character of a boon companion. *The church of Christ at Walden*, in a letter to the reverend Mr. Dent, expostulate with him in these terms: 'Is the dreadful impurity of drunkenness becoming the profession of the gospel? Is it not quite repugnant to that sacred character? Is it not abominable in the sight of God, and abhorred by every pious soul? and can you, sir, clear yourself from the horrid imputation of this dreadful crime? Were not Walden and Stortford, various times witnesses of the shameful truth? In a word, the pious deacons of this congregation complained, that God's children were crying for bread and could not be fed,' while their pastor was calling for drink. Mr. Dent seems to plead guilty to part of the charge, particularly once at Mr. Rankin's, and owns that he has been divers times merry in company; but he denies being a sot, and observes, that he has neither tottering head, burley face, rubicund nose, quivering lips, trembling hands, or watery legs, though perhaps he is apt to thirst after the word. On the whole, if charity did not teach us to believe Mr. Dent's solemn asseverations, we should think, that when this performance was composed, he could not be very sober.

Art. 21. *An Apology for W. P. esq; In which the conduct of L—G—B—h is vindicated from all the cavils thrown out against him. 8vo. Price 1s. Pridden.*

Alas! nothing could be more superfluous than an apology for the conduct of a minister, which all the world approves: but the real design of this piece is to justify the behaviour of L—G—B—h, in the last expedition to the coast of France. How far the author has succeeded in his attempt, we will not take upon us to declare. We believe L—G—B—h is a gallant of-

ficer, and a loyal subject; and that he acted up to the best of his knowledge. There are some circumstances in this piece, which, we think, deserve particular notice. In speaking of the descent, by Gen. S——, near Port L'Orient, in the year 1746, the author says, this attempt threw more dishonour on the British arms, than all the others put together; that the commander, on hearing the *generale* beat, did, to the disgrace of the British arms, and of the nation where he first drew breath, retreat with the utmost precipitation; so that when the deputies came forth with the keys of the town, they scarce could believe their own eyes, on finding an empty camp, and no person to receive them. This information, it seems, our author derives from a book, intitled, Hist. War, 1741; we suppose the production published in French, with the name of M. de Voltaire. Whoever was the author of this intelligence, we will venture to charge him either with shameful ignorance, or malicious falsehood. We speak from undoubted authority, when we affirm that the whole paragraph is literally untrue. Whatever other defects might be chargeable on the gentleman who commanded in that expedition, he never discovered the least mark of fear or perturbation. He was one of the first men who landed on the beach; he marched up the country a considerable way through dangerous defiles beset by the enemy; he broke ground before Port L'Orient, on the assurance of his engineers, that they would lay the place in ashes in four and twenty hours; he gave audience to deputies from the town, who offered to admit him on conditions which no officer in his senses would accept: finding that his engineers were not able to perform their promise; that they frankly owned they could do no service; that the garrison was strongly reinforced; that several new batteries were raised against him; that troops were assembling from all quarters to intercept his retreat; and having received repeated messages from Admiral Lestock, importing, that the season was too far advanced, to lie with his great ships on such a dangerous coast; he called a council of war, at which it was unanimously resolved to desist from the undertaking, and reembark. He accordingly retreated with the utmost deliberation to the seaside, where he saw his troops reembarked without the loss of one man; and he himself was one of the last who put his foot in the boat.—Where then lies the disgrace? not with the British general, who did even more than could be expected; but with the enemy, who, though assembled on the beach, to the number of several thousands, could not hinder the landing of a handful of troops; who durst not, though superior in number, attack them in the open field; nor venture to resent the greatest insult

insult they had received during the whole war ; an insult which they deeply felt, and still remember with shame and confusion.

The answers which our author has been pleased to make to the *queries* stated in the Critical Review, are, we apprehend, vague and unsatisfactory ; but we have no inclination to engage in a dispute on the subject. The question which he puts in his turn is so just and pertinent, that we will insert it in his own words.

‘ Why were not all the boats belonging to the fleet drawn up along the shore, and ready to receive the troops as they arrived ; for there were in the fleet about 102 sail, including men of war, transports, frigates, bomb-ketches, &c. so admitting that each of these vessels, at a medium, had two boats, and each boat could contain thirty men, in this case six thousand one hundred and twenty men could have been carried on board the fleet at one time, and in fifteen minutes more, twenty boats from the nearest ships could have carried off the remainder, before the enemy appeared, much less any cannon had been planted to prevent the reembarkation.

‘ One would have imagined that the greatest part of the fleet would have been brought as nigh the shore as possible, which was so far from being the case, that many of the transports were almost three miles behind the frigates, which lined the shore, and did so much execution among the troops of the enemy, by putting their horse in confusion, and killing so great a number of their infantry.’—We should be glad to see this circumstance explained.

Art. 22. *A Letter from a Member of Parliament in town, to a noble Lord in the country, in regard to the last expedition on the coast of France.* 8vo. Price 1s. Griffiths.

This is another apology for L—G—I B——gh, and we wish it may answer the purpose for which it was written. We are of the author's opinion, in thinking that a single miscarriage, and that unavoidable, ought not to efface the former services and success of any officer in the service of the publick. We wish we could join with him in believing the disaster was unavoidable, or that a general is excusable on any consideration whatever, in sacrificing his own judgment to the rashness and inexperience of an inferior officer, especially when the lives of his fellow-subjects are at stake. Here too, as well as in the foregoing pamphlet, we find the blame transferred to those who commanded the fleet, as having failed in sending a sufficient number of boats to



to take in land-forces as they arrived on the beach. Let those commanders answer for themselves. We shall only observe, that if the English rear-guard had marched along the beach to the rocks on the left, the enemy could not have followed them thither, without being exposed to a most dreadful canonading from the frigates, which the commodore had ranged along shore for that purpose.

Art. 23. *A Letter to the Right Honourable William Pitt, Esq; from an officer at Fort Frontenac.* 8vo. Price 1s. Fleming.

In this sensible pamphlet we meet with a succinct description of the French Settlements in North-America, near the great lakes, and the rivers of St. Laurence and Ohio. We are likewise made acquainted with the nature and importance of the trade which our enemies have carried on with the Indians; a traffick which will naturally devolve to the subjects of Great-Britain, when the French are overpowered in this part of the world. The necessity of forts, which our author proposes to be built along the frontiers of our colonies, will intirely cease, when Quebec and Montreal fall into the hands of the English: Events, which we have a right to hope, will speedily happen, considering the spirit of our ministry, the wisdom of our counsels, and the extraordinary vigour with which preparations are making to give the last and finishing blow to the French interest in America.

Art. 24. *A Letter to the Rev. Dr. Br——n.* 8vo. Price 6d. Townshend.

This facetious wag, with great good humour, rallies Dr. B——n upon that for which we should never dream of finding fault with the author of the Estimate, namely, his broad margin, large print, and short volume. This laudable practice the letter-writer has happily imitated, in extending a very few words to the length of a fixpenny pamphlet. ‘A wag of my acquaintance (says he in a postscript) compares your Estimate to a pack of picquet cards, where the pips themselves are almost swallowed up by the margin that surrounds them.’

Art. 25. *Statutes and Rules relating to the inspection and use of the British museum.* 8vo. Price 6d. Davis.

The utility of these Statutes, with regard to the public and the safety of the Museum, will be best known by experience. Perhaps the trustees have consulted the preservation of the latter,  
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more than the convenience of the former. The student, for instance, by these statutes, is allowed but one book at a time, and that but once each day. Learned men, who may have occasion to write, or study in a library, often find it necessary to consult and compare three or four at a time, which liberty is here refused them: but whether this, or the tedious ceremonies previous to admission, are, in reality, necessary cautions or useless distrusts, time alone can demonstrate. All we insinuate is, that statutes made a priori, should never receive a lasting sanction until experience has ratified their convenience.

Art. 26. *Memoirs of the celebrated Miss Fanny M———*. 12mo. Price 3s. Scott.

The editor of this book is in as much confusion in his preface, as Bays's messenger in the Rehearsal. Prince Volscius; no Prince Prettyman: it is, and it is not, Miss Fanny M——'s life. If it is, we sincerely pity poor Fanny: the most rigorous woman of virtue could not desire her to make a more disagreeable figure in the world, or appear less in it, than she does in this miserable catchpenny book. One comfort, however, remains that, in all probability, nobody will throw away their money upon this collection of absurdities, but they who can relish nonsense, when it tends to the encouragement of vice, and who deserve the many impositions they meet with in their infamous pursuits.

Art. 27. *An Account of Two Missionary Voyages, by the appointment of the Society for the propagation of the gospel in foreign parts: the one to New Jersey in North America, the other from America to the coast of Guiney. By Thomas Thompson, A. M. Vicar of Reculver in Kent.* 8vo. Price 1s. 6d. Dod.

This author seems much more commendable in point of sincerity, than of abilities: the trouble he has taken, and the dangers he has gone thro', entitle him to our regard, and make us willing to pass over his deficiencies of language (which may be imputed to his long absence from England) and his unenterprising account of his voyages, which contain little more than might be expected from a sailor's journal.——It is a pity that men of real abilities are not animated to this undertaking, by proper rewards secured to them upon their return, after a set number of years spent in the troublesome and dangerous discharge of their duty in foreign parts. The remarks they might publish would probably merit our attention, and advance the cause of religion.

THE authors of the Critical Review have received a letter from Brecon, desiring they would take notice of a certain performance; but they cannot find it, either at the places described, or any where else in London. They thank the writer for his good wishes, and will gratefully receive any hints he shall communicate.

In our account of the translation of Tibullus, which appeared in our last Number, we censured *noiseless* as a new-coined word: we now find it has been used by Shakespeare, &c. therefore ask pardon of the author: but neither the authority of Shakespeare, nor of Milton, will give it smoothness, propriety, or expression. The sound is so harsh and hissing, and so manifestly contradicts the sense, that we are surprised it should ever have been preferred to *silent, still, soft, quiet, and unperceived*. There are many words in Shakespeare, and in Milton likewise, which no elegant author will adopt.—What epithet would be applied to any modern poet who should write such language as this, *The multitudinous sea incarnadine*? Milton is stiffened all over with foreign idioms and technical terms, which, whatever effect they may have in an epic poem like the *Paradise Lost*, would make a very uncouth figure in a copy of love verses.—We must likewise acknowledge ourselves to blame in having omitted to consult the *errata* subjoined to Dr. Grainger's performance, where we should have found some things corrected, which we mentioned as inaccuracies in the body of his work.

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Whereas one of the Owls belonging to the proprietor of the Monthly Review, which answers to the name of *Grainger*, hath suddenly broke from his mew, where he used to hoot in darkness and peace, and now screeches openly in the face of day, we shall take the first opportunity to chastise this troublesome owl, and drive him back to his original obscurity.

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The pamphlet intituled, *A Scrutiny; or, The Critics criticised, &c.* appeared too late in the month to be taken notice of in this Number: but, the author need not fear that it will pass unobserved. We shall consider the merits of his performance, under the different heads of *Urbanity, Candor, Wit, and Learning*; and the public will have an opportunity to decide whether we are *Fools* in criticism, or he is a *Wiseacre* in philosophy.

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The Reviewers return thanks to their correspondents A. M. and C. for their obliging hints and friendly admonitions. What the latter gentleman mentions, he will perceive to be done in the fifth and sixth volumes.

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#### E R R A T A (Vol. VI.)

Page 364, line 9, for *persecution*, read *perswasion*, &c.——  
P. 412, line 21, for *digests*, r. *desires*.—P. 418, l. 17, for *discussive*, r. *discursive*.——P. 463, l. 17, for *Stanbope*, r. *Chesterfield*.——  
P. 486, l. 29, for *has transmitted*, r. *Fabian has transmitted*; and l. 32, for *mites*, r. *mitis*.——Page 490, l. 12 from the bottom, for *Æsculapias*, r. *Æsculapius*.——P. 495, l. 20, for *worthy correspondents*, r. *a worthy correspondent*.——P. 501, l. 30, for *impossible*, r. *possible*; *ibid*, l. 38, for *even*, r. *soon*.——P. 502, l. 31, for *L'Esprit*, r. *De l'esprit*; *ibid*, l. 39, for *his*, r. *this*.——  
P. 503, l. 22, for *him*, r. *them*.